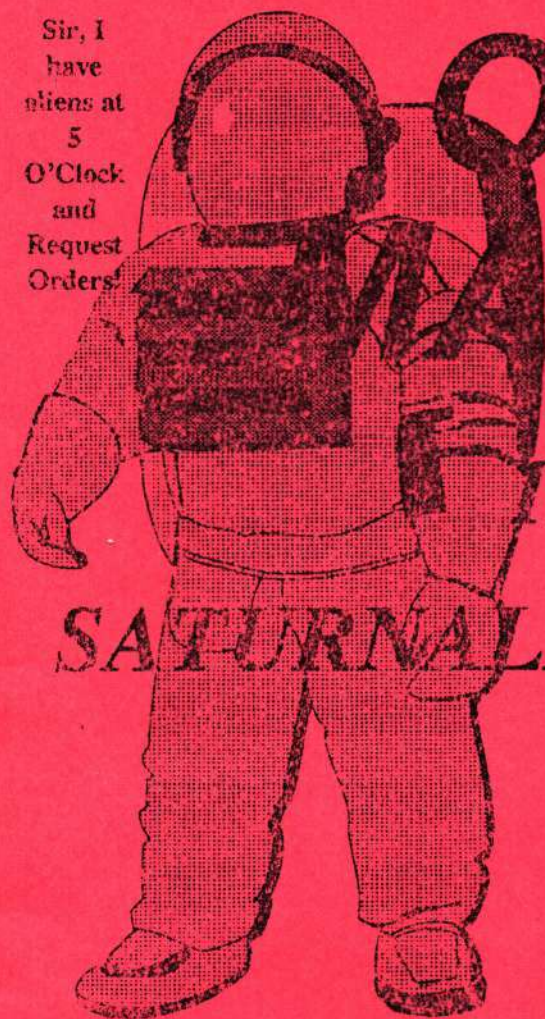


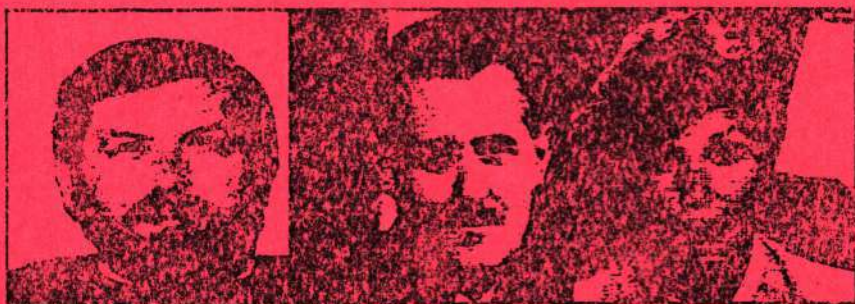
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ORCRO GAZINE

ISSUE #8

SATURNALIA (Jan '91) ISSUE



NEWS FLASH

MAUREEN DAVIES DISOWNED BY REACHOUT TRUST?

It seems that *Maureen Davies*, following some rather acute publicity in some of the major Sunday Newspapers, is in the process of setting up her own cult, and that she will no longer be affiliated (formally at least) to the Reachout Trust. Naturally this cult of Maurecus is seeking charitable status and will attempt to "work behind the scenes", "informing" the powers that be about Satanic Ritual Abuse.

I must claim some credit here, for not so long ago I did suggest to Doug Harris that he dump Maureen because she had so little judgement as regards what she said, that she was partly doing our work for us and the amalgamated union of witches, familiars and allied trades were about to strike over demarcation lines.

Reachout, in the person of Doug Harris, claim that they have been frequently misquoted, yet decline to cite publications, dates and instances. Of course they will continue to refuse to do so, simply because all the quotations supplied to newspapers and the Occult community come from either Reachout Tapes,

live tape recordings, taped personal conversations, letters, press releases, and articles by Maureen Davies and other Reachout members (and I use the word advisedly).

They refuse to comment because they said what they said, and made the mistake of recording what they said upon tape, paper and video. They refuse to comment because the case is unanswerable. They refuse to comment because they are guilty. *ORCRO*, on the other hand continues to be delighted to reprint verbatim Reachout & Davies pronouncements.

But what for instance, is Maureen guilty of? For starters how about: guilty of misleading people with the power to confiscate our kids, guilty of inventing evidence, guilty of misleading the media, guilty of so clouding the issue of child abuse that genuinely abused kids may not be diagnosed, and so on, and so on, and so on... Well her new cult may pan out, and if it does there's little doubt that it's only a matter of time until she sticks her foot in her mouth again. We, like you, will be watching.

PRICE: TWO POUNDS



PRICE: TWO POUNDS

BEGINING

Well, here we are in December, assuming that we've finally managed to get an issue out on time...

(oh Bugger...)

In keeping with the "anti-satanist" change of tack, ORCRO is going psychological this issue.

Halloween passed off not too badly, though I was a little suprised that Tom Poulson and various others associated with the anti-occult movement declined to appear on a number of T.V. programmes that were interested to discover the facts behind the many and varied anti Halloween prouncements eminating from such sources.

Could it be that they would have found it a little difficult to justify their position in the face of rational argument? Shurley shome mistake....

Peter Elliott, Editor. 01.12.90

The Satanic Two-Step?

Audrey Harpers long awaited book "Dance With The Devil" is now out, and is apparently selling quite well. In a land where 3,000,000 buy the Sun daily, this may not mean much, but numbers do count.

The Dance itself reminds one of the politicians fox-trot: two steps forward, one step back, side step.

There is however one fact that can be checked in the book, that directly relates to Audreys supposed occult experiences.

Was there a Doctor named Diana living in Virginia Water in the period 1960 -1962, and did this doctor live near to a station?

Well, the reference books have been ordered from the library, and ORCRO hope to name the evil (NHS?) satanist before the end of this issue.

Unfortunately, there is no other fact in the book that relates to Audreys supposed occult experiences that can be checked. Shame.

NEWS #1

Organ Fugue?

A bizarre rumour is causing widespread consternation in Lagos, black Africa's largest city. The word is that unscrupulous strangers are robbing male Nigerians of their manhood by shaking hands with or touching them. After bodily contact their private parts vanish instantly - only to materialise some time later on Nigeria's thriving witchcraft market where they are sold for hundreds of pounds.

Dozens of suspected organ thieves have been beaten up by irate mobs in the past fortnight, and the Nigerian press has been having a field day with reports headlined "Tension mounts over missing organs".

The fact that no one has produced any evidence of having been robbed in this way has failed to quiet the hysteria. Now many Lagos residents going about their business in the city make spot checks just to see if they are still in possession of their faculties.

THE Independent. 30.10.90

Ah well, one must expect third world countries to panic on mere rumour. Couldn't happen here in the UK, could it?

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Not Just The Fundies!

An Examination Of Allegations And Attitudes

By Peter Elliott

NOTE: The Spelling "magic" has been adopted with reference to "earth magic", as opposed to "magick", for reason^s which will become obvious.

On 31st October the expected round of pundits commented on Halloween. Amongst other things, I was pleased to see that the Revd. Kevin Logan has got himself a newer, or at least different, suit, and that Tom Poulson noted he could recognise demons. Happily he informed us that there were none in the studio at the time.

What was not expected, per-se, was the following contribution made by Kevin Carlyon, self-styled leader of the *Covenant of Earth Magic* on the Channel 4 News beginning @ 19:00. The verbatim quotation runs thus:

Voice Over: "...These white witches [Kevin & Caroline, opps, Ingrid] stress they've nothing to do with black magic[k], saying they never wish to harm people. They say they're after spiritual not material reward, but say from their experience 4 out of 5 Witches are practising Wicca, the dark side of the Occult.

"There will be groups who have set up since the 50s in the name of something called Wicca, which is kind of an established Witchcraft, which is evil - in certain ways.

"Bondage, flagellation, sex; girls are abused sexually on the altar, and many are blackmailed. They are told if they join a coven there is no way they can get out otherwise they will have mystical powers used against them or worst of all they will be killed off. I mean, this does go on in this country."

Sounds a little like Maureen Davies on a bad day? "...I mean, this does go on in this country...". One can't help but feel "would I lie to you?" and "do you want to buy this used car - only one owner" should be tacked on at the end.

Now, as is well known I am not a follower of Wicca myself, being more inclined towards the best in aural sects, which is to say QBL, and common knowledge has it that certain aspects of Occult religion are not called bitchcraft for nothing, but it strikes me that Kevin is going too far in his

**Cont'd
On Page
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CAN CARLYON JUSTIFY? DOES HE LIE? WHY?

TRUTH

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BELIEF OR SINCERITY

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MAGICK 4 * MAGICK 4 * MAGICK 4 *

MAGICK 4 ELEMENTS AND FORCES

The Ancients divided the world into four basic principles or *elements* -- earth, water, fire, and air. That viewpoint has mostly changed with advances of science, but the four elements are still accepted in magick, for they are more closely linked with emotions, the human psyche, and with nature than are modern explanations of the world. These *magical elements* are also of some importance in astrology. Many occultists think of the magical elements as forces, or as *qualities* of energy; especially within the astral world. Each element has a symbol and colour. (Common symbols are -- fire: a triangle pointing up; air: a triangle pointing up and with a horizontal line through the middle of it; water: a triangle pointing down; earth: a triangle pointing down and with a horizontal line through the middle of it.) Colours of the elements are -- earth: brown and green; water: blue; fire: red; air: yellow...The Eastern tattvic system uses different symbols and colours. (The tattvic symbols are briefly described later on in this course.) The elements are often used in magick ritual.

Magick sees relationships between things. These relationships are called 'correspondences'. Although magical correspondences are not literally equal to one another, you can think of them that way (such as gold equals sun). Tables of these relationships, called 'Correspondence Tables', are available (an important one is Crowley's '777'). Thus one thing or symbol can be used to suggest another. This is important in magick, for the magician may surround himself with as many appropriate correspondences as he can to vividly affect the senses; thus making his magical contact with the inner planes more lucid.

The magical elements have correspondences with the tarot cards as the four suits. The four quarters (directions of the universe as used in magick ritual) and the Archangels also correspond with these same elements --

<i>Element</i>	<i>Suit</i>	<i>Quarter</i>	<i>Archangel</i>
<i>earth</i>	<i>pentacles</i>	<i>north</i>	<i>Uriel</i>
<i>water</i>	<i>cups</i>	<i>west</i>	<i>Gabriel</i>
<i>fire</i>	<i>wands</i>	<i>south</i>	<i>Michael</i>
<i>air</i>	<i>swords</i>	<i>east</i>	<i>Raphael</i>

Astrological signs also correspond with the elements. Taurus, Virgo, and Capricorn are earth signs. Cancer, Scorpio, and Pisces are water signs. Aries, Leo and Sagittarius are fire signs. Gemini, Libra, and Aquarius are air signs.

ELEMENTALS

The magical elements are said to be peopled by spirits and mythological entities called elementals or nature spirits. These are grouped into four main categories --

<i>.Gnome.</i>	<i>.Undine.</i>	<i>.Salamander.</i>	<i>.Sylph.</i>
<i>Earth</i>	<i>Water</i>	<i>Fire</i>	<i>Air</i>
<i>dwarfs</i>	<i>nymphs</i>	<i>jin (genies)</i>	<i>fairies</i>
<i>elves</i>	<i>tritons</i>	<i>storm</i>	<i>angels</i>
<i>brownies</i>	<i>mermaids</i>		
<i>hobgoblins</i>	<i>mermen</i>		
<i>leprechauns</i>	<i>sirens</i>		
<i>harpies</i>			

Elementals are usually only visible to those with clairvoyant sight and are more likely to be seen at night in the mountains or country away from cities -- especially if you are tired or sleepy. Although elementals exist naturally, it is also possible to create one which will exist for a limited time -- no elemental has immortality. A created elemental is called an 'artificial elemental'.

To the Ancients, elementals were the physical explanation of the universe. However, some contemporary occultists see them only as symbols for forces and otherwise not 'real' at all. Another word sometimes used for elemental is 'familiar' (usually in medieval witchcraft); the term is ambiguous, as it might merely be an ordinary household pet such as a dog or cat.



YIN YANG

Chinese philosophy and acupuncture talk of yin yang. This is the idea of polarity, or opposite pairs, as shown --

YIN	YANG
water	fire
contraction	expansion
cold	hot
feminine	masculine
moon	sun
negative	positive
passive	active
ebb	flow
wane	wax

The list could go on. In Chinese literature it is quite long. Some occultists suggest everything can be similarly arranged into related opposite pairs.

SIMPLE MAGICK

Here is a simple magical technique you may wish to try. It is a variation of affirmation, which was discussed in an earlier lesson...To help you to achieve your goal (magical or otherwise), find a word or short phrase which sums up what it is that you want to accomplish. Write the word (or phrase) down 10 times each day until you achieve success.

REVIEW QUESTIONS

- 1) List the four elements.
- 2) What is an elemental?

3) What are correspondences?

BOOK LIST

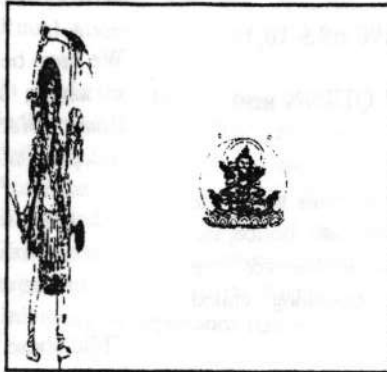
William Britten, *Art Magic*
(long out of print, but in some libraries).

Pete Carrol, *Liber Null*.

Cing-Tsit Chan, *A Source Book in Chinese Philosophy*.

Manly Hall, *Unseen Forces*.

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THE MAIL ON SUNDAY STRIKES!

ANALYSIS THE ATTACK ON INNOCENCE

Venom has driven social workers and police apart

The Mail On Sunday 21.10.90 p8,9,10,11

By IAIN WALKER, JOHN QUINN and
PETER DAY

The time has come for all those who care about the welfare of children - judges, social workers, police, the NSPCC, indeed everyone - to ask themselves one vitally important question: Does something called Ritual Abuse exist - or doesn't it?

It is vital because on the weight on that one phrase, up and down the country at this moment, children are being taken from grieving parents and families being split, in a way from which they may never emotionally recover.

It is happening because of the fervent - some would say primitive - belief by some social workers that children can be relied on to tell the truth.

The NSPCC is running just such a campaign at the moment. It's theme is Listen to Children.

The society announced, eight months ago, that its protection teams had discovered evidence of a "secretive and well-organised network" of adults who were using masks and costumes and the invocation of supernatural powers to sexually abuse children.

That was the first time the expression Ritual, or Satanic, Abuse - until then largely restricted to the academic journals - became known to a wider public.

Since then, it has scarcely been out of the headlines and has become, for the professionals, a litmus test of integrity.

You either believe in what one High Court judge described as a "vortex of evil". Or you believe something else is loose in this country: A wild hysteria in which social workers, however well meaning, have been responsible for some very serious miscarriages of justice.

There is no half-way house between these two points of view. Everyone is polarised.

The Mail On Sunday has spent many weeks investigating these counter-claims. We have little doubt where the truth lies. While there may be some individuals who cloak their disgusting activities with Satanic overtones, the concept of a highly organised network is nonsense - and dangerous nonsense at that.

We have been virtually alone among the national press in saying so - with the praiseworthy exception of Rosie Waterhouse in our rival newspaper the Independent on Sunday.

today we make no apology for devoting four more pages to examining the evidence so far. Because we do so for one urgent reason.

Child abuse does exist in this country. Only a fool or a blind man would pretend otherwise. It exists on a scale which may be exaggerated, but no one can know for certain.

It can only be fought and its perpetrators sent to prison for a long, long time, if the responsible professionals can work together to detect it.

These include the police, local authority social services departments and the NSPCC, a self-governing charitable body which has been given very special responsibilities and powers by Parliament.

Because of the Satanic Abuse controversy, the relationship between them has totally broken down.

We have discovered cities and towns where there is not only professional jealousy between police and social workers, but also sheer hatred and venom.

Does Satan exist? Who knows? But if he does, then he has achieved no greater victory than in the past eight months when vulnerable children have been put even



further at risk.

We concentrate today on a case which has become a symbol for many others throughout the country. It began, as the others inevitably have, in a deprived area - in this case Broxtowe, a rundown estate of red-brick council houses on the outskirts of Nottingham.

In 1988, social workers and police officers celebrated together after the successful climax to the biggest-ever paedophilia investigation in Britain.

Nine adults - eight from the same Broxtowe family - were imprisoned for up to ten years on 53 charges of incest.

It had been and extremely difficult and emotionally draining case which had taken three years to bring to court.

At one stage 25 children had been taken into care. The abuse of the children by their extended family had been horrendous. Multiple rape of both young boys and girls while other children looked on was commonplace. The team were right to feel jubilant. Terrible evil had been severely punished, and perhaps now the children could, with the help of caring foster parents, begin to forget.

Alas, it was not to be. About a year later, a five-year-old boy began to tell his foster mother stories about snakes and monsters.

She passed on the information to Nottingham Social Services Department. At this time the first mentions of Satanic Abuse had begun to filter across the Atlantic.

We have already reported on its germination - the publication of

the book Michelle Remembers, in which a young woman recounts to her psychiatrist how she was tortured by Satanists as a young child.

Our investigation subsequently destroyed the book's credibility.

But at the time social workers took Satanic Abuse at face value and suspected that it could be involved in what they were discovering in Nottingham.

As social workers have come under increasing pressure, both from the media and the courts, to justify their severe action in taking children into care, the term Satanic Abuse has been quietly replaced with the less emotive Ritual Abuse.

In fact the two are indistinguishable. This is the definition given by a leading American expert, Detective Jerry Simandl [see sidenote], of the Chicago Police Department, at an important conference at Reading University in September last year:

"Repeated physical, emotional, mental and spiritual assaults on children, combined with a systemised use of symbols and ceremonies and the use of evil designed and orchestrated to attain harmful effects - to turn the victims against themselves, society, and God."

It was precisely this which the Nottingham team believed they had identified at Broxtowe. It was not a unanimous conclusion. One social worker, who disagreed, has since been isolated.

She said: "There as a buzz of excitement around. There was no doubt some people realised that if they could prove Ritual Abuse existed in Britain, they could publish, give lectures, and generally become eminent in their

field."

Ten social workers - all women, many mothers themselves - were formed into a unit, which they called Team 4.

It was headed by the Principle Professional Officer (Child Protection) Judith Dawson. We have made repeated efforts to talk to Mrs Dawson, but she has always declined.

It is an unfortunate fact that once a newspaper expresses scepticism about Satanism, there is an instant slamming of doors.

For instance, we approached one academic about a paper he had written describing babies being eaten alive, limbs being sawn off and goats sacrificed, and he said he would not speak to the Mail on Sunday because we were "too sensationalistic".

But from an article written by Mrs Dawson in the New Statesman and other evidence, we have managed to piece together what happened next.

Team 4 felt that "it was not appropriate to hold formal disclosure interviews with very young traumatised children". Instead they decided to leave the detective work to the foster mothers.

This was, to say the least, extremely unusual because of the large body of academic research which shows how leading questions can contaminate evidence.

The mothers met regularly on Wednesday evenings to discuss progress.

Even more controversially

Jerry Simandl

Jerry is indeed a longtime member of the Chicago Police gang Crimes Unit.

He has however no official sanction for any of his pronouncements regarding "Satanic Child Abuse"

When lecturing, he will often make this clear, and whine about it at some length.



TRUTH

IS NOT

BELIEF OR SINCERITY

When Will Reachout Comment?

(and this has not been revealed before) Team 4 arranged for some of the foster mothers to be briefed by American expert and Chicago psychiatrist Pam Klein, who works with Officer Simandl.

They are fervent evangelists in the fight against Satan, believing they have been given that role by God.

Team 4 asked - indeed pleaded - with Nottingham police to re-open the case. In particular they wanted other adults, allegedly involved in abusing children at cemeteries in Nottingham, to be arrested. They gave the names of "important people".

After investigating, the police refused to take any further action.

To say that Team 4 were angry would be a considerable understatement. For the past six months, the department has seethed with resentment.

Mrs Dawson wrote: "Our personal and professional reputations have been eroded, the patient care and testimony of foster parents has been discredited, and the children's own accounts of their experiences have been almost totally disbelieved."

That, she wrote, constituted "a kind of holocaust". This extreme view was backed in a controversial Channel 4 TV programme which claimed to find concrete evidence which the police has deliberately ignored.

One family is taking legal action after their house was identified as a center of Satanism.

Team 4 and their supporters' arguments can be summarised thus:

"We listen to children. We believe what they say. But the police will not support us. They are not putting enough resources into it. They are also afraid that if they bring such unusual evidence to a court, they might lose."

Just such a situation has arisen in Rochdale, where 17 children were taken into care.

When Manchester Chief Constable James Anderton announced there would be no prosecutions, Rochdale Social Services Department issued a long statement pointing out the different standards of proof involved in criminal and wardship cases.

The serious charge that police have deliberately obstructed the investigations because of what the News Statesman describes as "police culture" can be absolutely refuted in Nottingham.

We have been given access to details of the investigation, and it could not have been more sincere, or more thorough.

A senior officer has carefully explained why not only has no evidence emerged to support the children's stories, but how any checkable facts have always turned out to be false.

Two examples, among many, illustrate this point of view.

*Children said sheep had been slaughtered in Satanic ceremonies. This was not a vague rumour. Team 4 gave police the exact address, and even told them which room had been used.

Killing sheep with a knife is a very messy business, and in an untidy and dirty house, plenty of evidence would have been available - even if, as it is claimed, plastic bags were put down to prevent a mess.

Forensic scientists searched the entire house, not once but twice. No evidence, not even a fragment of sheep hair, was discovered.

*A foster mother noticed scars on the stomach of a young girl. At first the girl was reluctant to explain them, but after much pressing, eventually disclosed that she had been cut by a Stanley knife by a female member of the family while others watched.

Her story was confirmed by one of Team 4's most important witnesses, a girl who has frequently corroborated other children's evidence. But in this instance the police discovered neither were telling the truth.

Her medical records showed she had undergone an exploratory operation for a congenital rupture weakness. Detectives traced the original surgeon who confirmed the stitches were his work.

As a result of Team 4's unhappiness, it was decided a joint inquiry team would be established, consisting of three senior social workers and three high ranking police officers, none of whom had any previous connection with the case.



Check Out The Logan Story...

The Professor of Child Development at Nottingham University, John Newsom, was an independent advisor.

He said: "I became concerned at the degree to which words were being put into children's mouths - strong insistence and assertion being used and the alternation of a sympathetic and a forceful attitude."

The inquiry team asked how an interview should be conducted which would neither unduly frightened nor lead the child.

Using his advice, and recorded on video, a policewoman interviewed a teenage girl whose stories were central to many of the Satanic allegations.

Under these controlled conditions, it became clear, according to the professor, that "much of what this young person believed was very uncertain in origin".

He said the girl repeatedly changed details of her stories. But she insisted that much of what she knew must be true because, she said, she had been told it by a social worker.

Professor Newsom was also critical of the "confusion" shown by the social workers between a disclosure interview - designed to reveal the child's experiences - and a therapeutic interview, which allows the child to come to terms with these experiences.

Professor Newsom said: "Unless the social worker knows which interview she is carrying out, serious damage may be done."

But according to their own transcripts, it was evident that social workers were attempting both at once.

The investigators interviewed a 14

year old girl who had given graphic accounts of murder and burial. Because of her evidence, papers were being prepared to take 19 more children into care.

During questioning, the girl admitted she had invented the whole story. The children remained with their families.

Who do children lie? The problem has long been known to psychologists. In the most famous case of all, the 17th Century Salem witchcraft trials, people were unjustly executed solely on the testimony of children. Most experts now accept the ideas were put into their minds by the questioning of a vicars wife.

Recent research - and we include the exact references - shows that "children are very susceptible to suggestion by leading questions" (Memory, Suggestibility and Eye Witness Testimony In Children And Adults, Maria Zaragoza, 1987).

Others have found that "suggestive material overwrites the previous memory, creating a new, false memory" (E.F. Loftus and J.C. palmer, Journal of Verbal Learning and Verbal Behaviour, 1974).

Children also "fantasise as a means of coping with a hostile environment" Fantasy Proneness and Psychopathology, Judith Rhue and Stephen Lynn, 1987).

Team 4 have spent much effort on refuting the Joint Inquiry team's unanimous criticism of their conduct. They have prepared a huge rebuttal which extends to three volumes.

According to someone who has studied it, it cannot ever be published or even given in confidence to Nottingham's Social Services Committee because of its

highly strident tone and the libellous allegations it makes against named individuals.

One social worker we spoke to described the current attitude in the department as a "bunker mentality". "There is a deep distrust and suspicion even amongst ones own colleagues."

Team 4 are not totally without support, however. last week the New Statesman's front cover article strongly attacked Nottingham Police and its Chief Constable, Dan Crompton.

On December 10, the High Court in Preston will begin a six-week hearing into the controversial Rochdale case. For the first time Rochdale Social Services must produce substantive reasons for taking 17 children into care. Sources we have spoken to say there is a fierce internal debate now raging within the department.

They will either press on with their allegations of Ritual Abuse, despite the lack of concrete evidence - or they will claim that the children were generally at risk in problem families.

Should they choose the latter course, many reputations will be indelibly scarred. Their previous justification for seizing children from their homes at 7am - so physical evidence could not be destroyed - will be seen to be extremely doubtful.

Whatever Rochdale's eventual tactics, the evidence in one case is very clear. One girl, of the 15 remaining in care, is now 11. We shall call her Jenny. It is difficult for this newspaper to remain detached about her.



But The Best Comes Last

We have got to know her family very well indeed. We say, without equivocation, that they have never been involved in Satanism or similar practices.

We wish we could show you Jenny's school and medical records and other evidence about a perfectly ordinary child being brought up in a perfectly ordinary home.

We cannot because of High Court injunctions forbidding anything that might lead to Jenny being identified.

Of course her friends, fellow pupils, neighbours, priest and teachers - know exactly who she is. But the debate on whether such banning orders are really designed to protect the child, or to block other agencies, including journalists, is for another day.

What is of immediate concern is the way Jenny was taken into care, made a ward of court, and is still prevented from rejoining her family.

It appears that another child was asked by social workers to identify friends. She named Jenny.

Rochdale social Services made an application for wardship, claiming the child was in immediate danger.

The judge, with access to no other evidence, had little choice but to grant it. But it may be more than a year before the substantive case, and the parents' evidence, can be heard.

It would be wholly unfair to place the entire blame for this hysteria on the NSPCC.

The charity has a long tradition of using shocking advertisements to alert the public to child cruelty. They do not apologise for doing the same this time. But they do admit: "It is a very uncomfortable position for us now."

But several local authorities, notably Manchester, are concerned that for once the NSPCC's alarmist methods went too far.

A confidential paper, presented to the Salford, Bolton and Wigan area Child Protection Committee made, amongst others, the following statements:

"The Satanic abuse of children involves the murdering of babies.

"Survivors indicate that special women are used to breed children to be used in networks, particularly sacrifices.

"They talk of witnessing and participating in eating flesh, i.e. cannibalism, of infants and young babies. Often the mothers body is used as a sacrificial altar."

That kind of language is at the root of the problem. When such statements are made to a judge, behind the closed doors of a Family Division court, of course he feels compelled to take action.

But nowhere in this country, now or ever, has any evidence ever emerged to substantiate them. Nowhere in America, now or ever. Nowhere in the world, now or ever. It remains wild, uncontrolled and unfounded rumour.

Listen to the child, the NSPCC said. Would it not have been preferable to follow the advice of Professor Israel Kolvin, spokesman for the Royal College of Psychiatrist?

He said: "Always listen to the child and always take what they say seriously. But you are prejudging the issue if you say you believe the child entirely."

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A Victim Who Never Was

Mail On Sunday 21.10.90

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Many of the original stories of witches, devils and Satanic rituals originated from a boy, whom we shall call Derek.

He was taken into care in December 1986, when he was just three.

A few months later, he woke screaming in the night and told his foster mother he had been dreaming about a baby who he said he had seen being tortured. He said the baby's name was Gemma.

The foster mother told the story to another mother who was looking after a child from the same extended family. Would she know about Gemma?

Yes, it turned out she did. But the boy had made a mistake. Gemma was not a baby. She was a school friend.

Subsequently, as other children were taken into care,



they were questioned about Gemma. During questioning, Gemma was described alternately as a baby, a young child, an 11 year old and an adult.

She had white skin and she had brown. She lived in three different houses. But all the child witnesses agreed on one point. Gemma was tortured and abused. She was one of the worst sufferers.

Social workers believed the variations could be explained by the trauma their young witnesses had suffered.

The police - contrary to what Team 4 later alleged - were not initially sceptical.

They threw every available resource into finding Gemma.

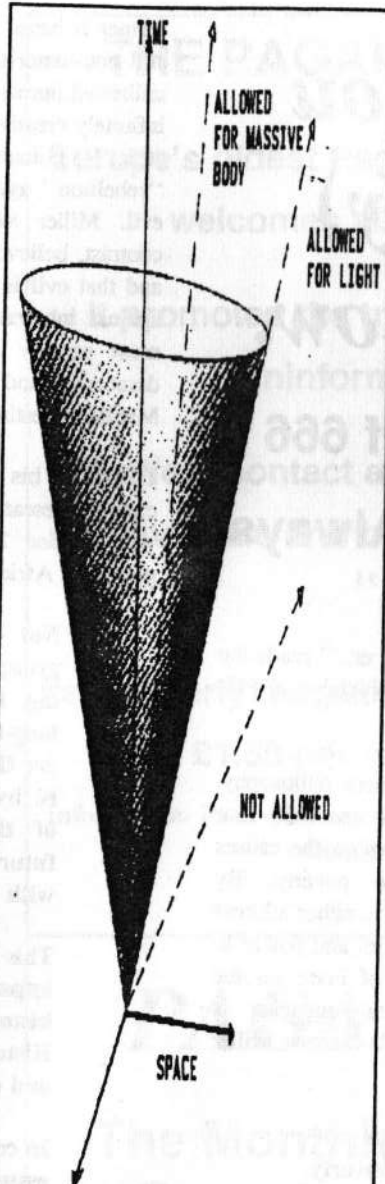
Registries, school and medical records were painstakingly searched.

The Home Office's powerful Holmes Computer - established for major investigations such as the Yorkshire Ripper - was programmed to scan for similarities and common denominators in the children's stories.

After weeks of intense investigation, the police were left with only one possible conclusion. Gemma did not exist.

Yet "Baby Gemma, surname unknown" - never found and known by the police to exist - is still listed on Team 4's At Risk Register.

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TRUTH

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Things You (probably) Didn't Know.

1 In A Series Of 666

"The Poor Will Always Be With Us"

"there's a way you can end world hunger..." reads the headline of a Food for the Hungry brochure, (FFH) "one person at a time."

This theme underlies FFH's development philosophy. Development projects, religious or secular, are designed within conceptual frameworks on the causes and most appropriate solutions to poverty. By definition political, development projects either address or ignore unequal distributions of wealth and power in societies. The development ideology of Food for the Hungry and like-minded evangelical agencies is spelled out in a paper written by FFH's Darrow Miller and used in the training of FFH staff:

Under-development, and its corresponding hunger and poverty, has its root in the minds and hearts of individuals and in the moral and ethical ideals of cultures. Value-neutral critics imprison people in poverty, as do cultures which embrace values that produce under-development. [118]

Miller is explicit in his dismissal of development approaches that stress the need to: a) remedy economic inequalities within or among societies, and b) provide the needed technology for people to cope with limited resources. Instead Food for the Hungry argues that poverty is rooted in individuals' belief systems and, by extension, in cultures supposedly conducive to underdevelopment and poverty.

Miller poses two irreconcilable sets of values, the "development ethic" and the "poverty ethic." The

former is based on a God-created universe of material and non-material reality with unlimited resources and unlimited human potential to harness nature. But while infinitely creative, according to Miller's "development ethic," human beings are also in perpetual "rebellion" against God, untrustworthy and prone to evil. Miller says that "cultures of poverty," in contrast, believe that human beings are basically good and that evil is rooted in social institutions. To guard against inherent human evil, Miller argue, societies must employ something like the U.S. version of democracy and capitalism. It's a modern day blend of Manifest Destiny and the Protestant Ethic.

To bolster his culture-based theory of poverty, Miller cites the research of a Kenyan theologian and educator who studied 270 of the more than 1000 language groups in Africa and found:

Not one of those 270 language groups contains a word pertaining to the future. Instead, the long-term past and the present are the key realities...Development is, by its very nature, an activity of the future. If there is no future, how does one proceed with development?"

This view of time has a profound impact on people's concepts of history. Life is "on the wheel." History simply repeats itself over and over...

In contrast, the development ethic assumes a world in which there is a past, a present, and a future. History is going somewhere, and progress can be made in this material world. In the ethic of under-development, however, history is going nowhere. Time has no future. Progress in the material world does not exist, and there is no time frame in which development can take place. [119]

Miller concludes that because a society has no word for "future," it therefore has no concept of the forward march of time. It is patently ridiculous to suggest that some human beings cannot tell the difference between yesterday and tomorrow. But even if it were true, Miller still ignores the fact that people experience hunger and pain not in the future tense but in the very real present - and they seek solutions in the



present tense as well.

By positing language and belief systems as the root cause of poverty, the Food for the Hungry approach is a direct assault on the cultural traditions of Third World peoples. Miller argues that the Africans are poor not because of concrete factors like faulty irrigation [or] practices that make the land barren, but rather because they have the wrong thoughts.

The implications are obvious. Once Food for the Hungry or any other Christian development agency asserts that poverty is caused by culture, the next logical step is to argue that it is acceptable - even incumbent upon the problem solvers - to attack the belief systems of other societies. That is precisely what Food for the Hungry sees as its mandate:

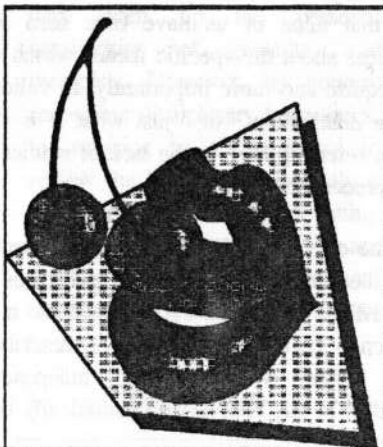
The task before us at the end of the twentieth century is to internationally share the values and ideals of this development ethic with those caught in cycles of poverty.[120]

References:

118 - Darrow Miller, "The Development Ethic: The Means of Hope for a Culture of Poverty," FFH position paper, 1988, p.17

119 - Ibid., pp8-9.

120 - Ibid., p4.



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MORALITY FROM ABOVE OR WITHIN?



THINK TANK: INVESTIGATION OF RITUALISTIC ABUSE ALLEGATIONS

**Eighth National Conference on Child
Abuse and Neglect**

Oct. 22-25, 1989

Salt Lake City, Utah

**Note: The following remarks were made in
response to presentations made by**

Section 1:

Dr. Susan Kelly, Dr. Abigail Sivan.

Section 2:

Sgt. Beth Dickenson, Mr. Larry Hardoon.

Section 3:

Dr. Chris Hatcher.

Section 4:

Ms. Sandra Baker, Mr Charles Wilson.

Discussants for all four cycles:

**Dr. Kathleen Faller, Dr. Linda Williams, Mr.
Ken Lanning, Ms. Sherrill Mulhern.**

*The full transcript of the Think Tank is
available from the National Resource Center on
Child Sexual Abuse, 11141 Georgia Ave.,
Wheaton, MD. 20902, U.S.A.*

1

By way of introduction I should state that I am not an expert on children. The perspective which I am presenting will be that of an anthropologist, specialised on the one hand, in the study of religious cults, and more recently in the evolution of psychiatric diagnosis. In addition to doing field research, I prepare students for field studies among all sorts of cultural groups around the world. Our goal is to enable students to better enter and leave real practising religious groups.

Personally, over the past 20 years, I have studied a wide variety of religious groups. I have experienced "blood rituals," specifically animal sacrifices, and have reviewed filmed research corroborating both the torture and death of humans for religious motives. In addition, I have just finished six months field research on the rise of, what I have come to refer to as, "The Satanic Cult Rumour" particularly among psychiatrists, psychotherapists, hypnotherapists, and their adult patients in the United States. The professionals in question are engaged in the treatment of alleged "adult survivors" whose memories of "ritual abuse" are described as having been encapsulated behind amnesic barriers which have been broken down through therapy. I will discuss this research a bit later.

For the moment I would like to address the problem of research methodology which arises with this subject. When anthropologists seek to describe the beliefs and practices of human groups they are obliged to get directly into the systemic of the lived interrelationships, i.e. what is in fact, really going on. We cannot rely on after the fact reporting through questionnaires, of what, some people, who may or may not have been eyewitnesses, allege happened. Moreover, we generally generally shun vague, generalising terms like "cult" because we are aware that there is no consensus on what these terms mean. For example: a statement like: "Cults ritually abuse children." is objectively meaningless.

This being said, I could stand up here and describe specific groups which I have studied, where children are "ritualistically abused" according to David Lloyd's proposed definition of the term. However, no one here wants to hear about these groups, precisely because they really exist, they can be visited even though it is rather difficult to document all the activities of loosely organised groups in urban settings. Instead, during today's discussion, when we are talking about "ritualistic abuse in cults", we will spend most of our time talking "definitively" about behaviours and practices that none of us have ever seen and absolutely no time about the specific means which we employed to acquire and more importantly, to validate this "definitive description" of "just what it is that cults do." I am referring here to the lack of studies of the disclosure process itself.

The study of the effects of ritualistic abuse presented by Dr. Kelly illustrates the problem. It professes to describe the effects of some-THING which it is assumed happened before the process of describing that THING began. We have no independent descriptive studies of the THING and pathetically little



Given As A Live Presentation

corroborative evidence of its occurrence. Ken Lanning and others talked about the fact that in, what he refers to as, "these kinds of cases" there is essentially no material evidence outside the accusations and the disclosure process. Some take the frequently heard position that this is because perpetrators are so terribly smart and police are so terribly stupid. Some take the position that "someday we will find the evidence." However, during the ritual abuse training seminars which I have researched, the most popular is the one which takes the uncovered memories of "adult survivors" as corroborative evidence for the veracity of disclosures of small children. For the moment I will set aside the question of adult memories.

Here I want to underline the fact that we have essentially no studies of just how it became credible to speak of the THING "as if it were real" given the lack of evidence. Just how did we get from there to here, at this workshop, where we are bound by the ground rules to discuss the investigation of the "THING" irrespective of whether it exists or not. For the moment, although the disclosure process in real situations is the only potentially observable aspect of ritual abuse allegations, it is the one aspect that is rarely researched. Admittedly, these are very troublesome studies to do because they open up the personal sensitivities of patients and therapists. However, by politely respecting disciplinary boundaries, by refusing to allow others to review the hidden presuppositions of our methods and by declining to scrutinise ourselves, we are creating a situation where crucial questions are increasingly difficult to ask.

So far, the speakers who have

proceeded me, have all referred to ritualistic abuse as if there was some general consensus as to what those terms mean and that whatever is meant really exists. We have allowed ourselves to speak "as if" ritual abuse exists, systematically dropping the term alleged. The result is that by the magic of language, ritual abuse suddenly appears. We are talking about it as if it had some objective meaning outside of the subjective meanings that each individual here attributes to those terms. This confers an aura of reality on phenomena which may or may not have ever occurred.

I believe that we have come to the point where we are obliged to ask whether or not some ritual abuse allegations represent something other than a simple recitation of real experiences or the muddled hallucinations of innocent victims who were maliciously drugged. (It should be noted that the suggestion that hallucinogenic drugs are the source of the unbelievable parts of ritual abuse allegations serves essentially to maintain the innocence of the victim all the while maintaining the "innocence" of the disclosure process.) We will be obliged to look at those aspects of the therapy of a child, who may or may not be reporting some type of abuse, which could lead that child to report phenomena which are essentially impossible or unbelievable. We must analyse real material which might help us to understand the interrelationships between the child's "abuse" experience and the ways in which therapists are trained to elicit information about that experience. We must reexamine the question of the duration of the therapy and the evolution of the victims narrative and we must ask if and why children are still in therapy many years after the alleged events.

I have seen handouts concerning the prognosis for children who have come to allege some or all of the many practices which are lumped into the terms ritual abuse, and I find them particularly frightening. No later than last week, I reviewed documents which stated that although "ritually abused children" who receive treatment may be facing many months or years of difficult therapy, their prognosis is still better than that of children whose parents question the veracity of their children's allegations and who refuse to put the children in therapy. There are absolutely no studies which prove that type of affirmation. These official handouts are in fact threatening parents who doubt either the allegations or the disclosure process, that their children will suffer more than if they just cave in and accept that their children were "ritualistically abused" (whatever that means) and place their victimised children in the hands of therapists who are "experts in ritualistic abuse."

2

I have just one comment and it concerns the inclusion of the term "experts in the occult" in your presentation. I presume that would include people of my profession. I would be considered an expert in the occult because I have studied real witchcraft groups as well as all kinds of other religious "cults." Curiously, trained field anthropologists specialised in religion rarely, if ever, figure among the "experts on ritual abuse" or "experts on satanism" who scramble for the microphone in the training seminars on satanic/ritualistic abuse that are being sponsored for therapists and other helping professionals. I would suggest keeping the participation of these self-



Maureen Could Learn Much

proclaimed experts to a minimum.

The satanism which they are proclaiming themselves to be experts in, is essentially a rehashing of the "satanic" memories of a variety of individuals "homogenised" into a single Satanism through hours of networking between therapists, satan investigators and "survivors," the whole thing sustained by deeply held religious beliefs. What they describe bears little resemblance to the kinds of things that an expert in religion or religious groups might present.

If, during an investigation, you happen to find all kinds of junk lying around a school, for example, I would be perfectly happy to provide you with a long list of things that a variety of religious cults could do with the stuff. However, I am telling you upfront that the list would not be exhaustive, as kids and cults are inventive and they could have always thought of something new. Nevertheless, if you think it might be useful, even as something to hold on to, I would be pleased to oblige. This being said, I must underline my reserve when one calls in specialists in the occult or ritual abuse during an investigation.

3

I want to react to a couple of comments which Dr. Hatcher made: First, I think that I heard a few satisfied sighs in the room when you mentioned that in the case of Jonestown, there were allegations but no proof. I would point out that we are referring to an 18 month period and that during that time we had a place where we could go to find out exactly what was happening.

Getting people into religious "cults" (I refer to groups which can be localised) which have "gone bad" (where the level of overt violence either physical or psychological precluded interested visitors) is a difficult problem. For example, although I have trained students who were in Rajneesh in India, preparing students in anthropology, who wanted to enter that group at a later date, during the sojourn in the United States, posed serious ethical problems, given the allegations which were circulating, as well as the logistical problem of getting them in and out. I must underline that I am referring to students of anthropology not criminal investigators who work with a different set of guidelines. This being said, it remains that, as in the case of Jonestown, people in and around groups tend to talk, there are allegations and there are places to go to begin an investigation.

My second comment pertains to data concerning 15th century sadomasochistic groups. It must be clearly

stated that we are not talking about something that we can trace from the 15th century in the sense of genealogy. I have unfortunately seen "scientific" papers which leave one to understand that these groups can be traced historically, across recorded generations.

In addition, I would have liked to have had some kind of chart to illustrate the distinctions which Dr. Hatcher was making between cults and sadomasochistic groups across the historical spectrum. It is particularly hard for non-specialists to adjust their cognitive listening categories when the description keeps moving from what we might define as cults to what we might define as sadomasochistic groups.

Going back to the question of historicity, I am very sensitive to the matter of temporal dynamics of groups, which might fit Dr. Hatcher's definition of cults, which "go bad." One thing that we notice about these types of groups is their escalation of socio/cultural provocation (the breaking, within the group, of the rules of interpersonal behavior which are publicly upheld in the outside world), over time. When order in a group depends on an intensification of psychological or physical violence, things heat up. At such times, the risk of fallout increases. It is possible to observe this acceleration to the groups dynamics. I would be willing to generalise this observation to include both large and smaller groups organised around an authoritarian charismatic leader with a messianic ideal of changing the world or of being the prototype of a new civilisation, where generally held rules of social behaviour no longer apply. These "cults" have a different dynamic than sadomasochistic groups and we need to be very clear on the definitions which we propose for specific groups behaviour. I am personally very cautious when I use popular terms which have fluctuating descriptive meanings.

4

I would like to address the question of the relevance of the adult survivor material. I am going out on a limb here because I feel that it is time to do so. I was at a conference last year where I gave a paper, before a group of therapists, who were treating alleged adult survivors of (satanic) ritual abuse. My paper was based on six months of field research with therapists, patients and investigators. The methodology which I used reflected my own experience as an anthropologist, as well as training which I received in police investigation techniques and in hypno-therapy techniques.

I had requested that attendance at the session be restricted to therapists because I felt that, given the



results of my research, to publically confront alleged victims would be futile. While there is every indication that "adult survivors" have suffered some kind of victimisation, it is much harder to establish the exact details of just what that victimisation entailed. This is especially true when one becomes familiar with the methods which are used to access over time the "encapsulated" memories of what really happened.

During the conference, Dr. Roland Summit chaired a session on ritual abuse. he began the session with the statement "Down with doubt!" which he followed with a couple of disparaging remarks about anthropologists. I want to underline that doubt is one of the essential tools of descriptive social science, particularly when one is describing peoples' beliefs. beliefs colour informants versions of the behaviour which they perceive. For example, I recall a young member of the Children of God telling me that God had provided food and lodging for the local commune. Perhaps; however, God had a bank account somewhere, and an adequate account of financing of the local commune had to go beyond the believing members version of reality.

I bring this up because I have observed that, during recent years, child therapists and individuals in child protective services have begun pushing therapeutic interviews with children, beyond initial and even repetitive denials of victimisation. Doubt is permitted only until the abuse narrative is uncovered. Once disclosure begins, belief becomes resolute. At times this has meant that, when interacting with children, listeners are called upon to push their subjective believing beyond the limits of apparent objective possibility. Once the

disclosure begins, there seem to be no guidelines for doubting. Doubt becomes un-therapeutic.

I believe that this is one of the fundamental reasons for the prevalent appeal to the "adult survivor of satanic/ritual abuse" material. The latter seems to provide perplexed investigators with missing information on the motivations of alleged perpetrators. It apparently explains the who, why and how of perpetrators mischief. There is a cult, the goal of rituals is mind control and the brainwashing of innocent children to become future members of a religion devoted to the worship of evil. The fact that no one ever noticed the cult until the adult survivors began remembering, confirms the postulate that the cult is brilliant. It has infiltrated society so completely that bloody infant sacrifices, cannibalism and mutilation which seem impossible to corroborate, have been overlooked for generations.

I think that I can understand why therapists want to believe, however, I also think that it is possible to reach a point where dogged devotion to belief becomes counter-productive. I have uncovered numerous individual cases involving both adult and child victims, where therapists, confronted with details which seem to go beyond the limits of conceivable reality, have interjected "excuses" or "explanations" for impossible narratives. for example, during an interview, when a patient described somebody floating up in the air and crossing the room, a therapist suggested, during the session, that what was being described was an illusion produced by hallucinogenic drugs. You will note that the therapist's subjective definition of what can be real has suddenly coloured and

effectively redirected the narrative. In other words, while stabbing a baby is conceivable, it is much harder to conceive of such a behavior when the baby is described as floating in the air.

By interjecting the possibility of drugs, the impossible is explained away while the gore and grime is saved. Everything which is physically possible becomes real, i.e. believable and everything which defies the laws of physics is a hallucination, i.e. unreal. I might point out that there is every indication that impossible details may be just as real as those which are possible for the disclosing patient.

When one concentrates the research focus on discovering the specific ways in which therapists come to "believe" in the reality of satanic/ritual abuse, one immediately uncovers a remarkable myth-making network of therapists, patients and investigators blending together specific diosyncratic data into one a-temporal, analytic grid. I say this because, when one examines specific adult survivor stories, it becomes immediately apparent that initially, patients were not saying the same things but came to say similar things over time.

I would venture the hypothesis that the reason for this apparent similarity is that patients are increasingly being heard in the same way. I would substantiate this hypothesis by referring you to any number of training seminars in satanic/ritual abuse where the presenters have publically stated that it takes an "educated ear" to understand what patients are really saying.

An analysis of the content of training seminars, as it has evolved over the past couple of years underlines

BUT WHY LEARN WHEN



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the fact that what we are dealing with is a rumour. This rumour has an observable internal dynamic which, as it spreads, has left the data of therapy floundering in its wake. For example, I just attended a conference where "experts" in ritual abuse seminars "described" at length the sophisticated mind control and brainwashing techniques which the "cults" have allegedly used which have enabled them to remain unnoticed for so long. I heard passionate evocations of the Manchurian Candidate and astonishing explanations of sophisticated brainwashing techniques which owe their efficiency to an acquired addiction to endorphins released during the violent torture of infants and small children. Another expert declared that anything and everything was a potential trigger which could set off satanically programmed behavior and that every day was potentially a satanic holiday. I admit that this simplified the note taking process.

A terrific amount of adrenalin is released when people start talking about this stuff. For example, a recent, day long, training seminar which I attended, featured an adult survivor panel. The whole thing was very tearful. As each adult survivor finished their story, they were greeted with a standing ovation. In this charged atmosphere, therapists tended to lose their critical faculties and passed over some rather extraordinary details offered by the speakers. At one point, one of the adult survivors declared that she had had ovaries sewn into her so that she could breed more babies. Now I do not know how much you all know about implant surgery, but I would venture a guess that if that if that statement were true, satanists would be making millions with people who are having difficulty conceiving children.

I would like to close with just a few final remarks on seminars which are ostensibly organised to educate your therapeutic ear. Inevitably, the faculty at these seminars is composed exclusively of believers and I hypothesise that the goal of the training is not to help people to hear reality better, but to convert people to belief. As an anthropologist who has devoted a good part of her career to the study of religious conversion I would point out that conversion to belief may provide the individuals with the intimate conviction that they can suddenly see and understand realities which they have never seen before. Unfortunately, when belief becomes the lynch-pin of all understanding, anything which would

cause the believer to doubt, must be systematically eliminated. To put it succinctly, the ear educated exclusively by belief is also a deaf ear.

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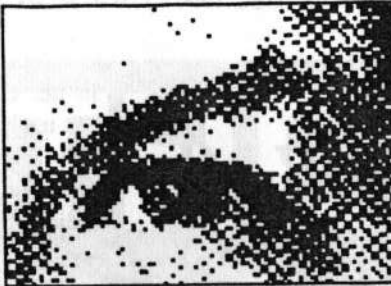
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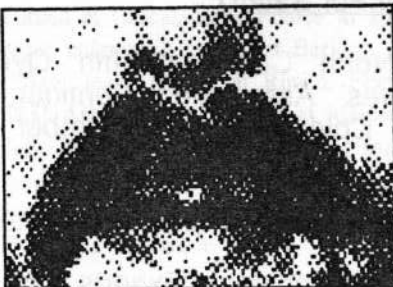
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TRUTH

BELIEF OR SINCERITY

Pat Pulling, a role model?

Given that Maureen Davies seems to base much of her style on Pat Pulling, it seems politic to take a look at the exploits of that lady. So here we go....

Mrs Pat Pulling became involved in the area of occult crime after the suicide of her sixteen year-old son, Irvine "Bink" Pulling, on June 9, 1982. After a search of her son's room, she turned up books and paraphernalia associated with the fantasy role-playing game, "Dungeons and Dragons," (D&D). Pulling decided to investigate the D&D subculture and its occult associations. After much research, she concluded that her son's death had been caused by his involvement with the game. Since she is one of the most vocal and visible and respected of the Satanic conspiracy proponents, we have decided to devote quite a bit of space to her.

In her recent book, *The Devil's Web: Who is Stalking Your Children for Satan?* (co-written with Cathy Cawthon)[80], Pulling recalls her family's shock at the suicide of her son, suggesting that she had had little is any indication that her son might have been suffering from psychological or emotional problems prior to taking his own life. This is a theme repeated time and again in her writings, speeches, and interviews. According to Pulling, "Bink's" death had been engendered by a "Death Curse" placed upon him by his "Dungeon Master," the adult leader of the gaming group. The suicide had occurred, she claims, without warning.

This seems to contradict statements made by Pulling at a seminar in September, 1986 [81]. According to a transcript circulated by Larry Jones of the *File 18 Newsletter*, "Bink Pulling, in his final weeks, displayed lycanthropic (werewolf) traits. He growled, screamed, walked on all fours, and clawed the ground. Nineteen rabbits raised by the Pullings were found torn to pieces in the last three weeks of his life, although stray dogs were never seen. A cat was found disembowelled with a knife." [82] This behaviour is never mentioned in *The Devil's Web*, and hardly seems "normal" by anyone's standards. And yet, according to Pulling's account, the family was planning a vacation trip to Disney World as a reward for Bink's excellent grades on the day that her son shot himself.

In her capacity as an "occult investigator," Pulling has made several unsupported charges and allegations. Rex Springston, a reporter with the Richmond, VA News Leader, interviewed Pulling for a two part story which appeared in that paper. Springston asked Pulling whether or not Devil-worshippers had conducted human sacrifices in the Richmond area. She claimed they had, "indicating that she had confidential police information." She also observed that she would be "overstepping [her] bounds" if she were to comment on the cases. Springston also asked Pulling to comment on a 1988 interview in which she had alleged that numerous professionals and law enforcement personnel were involved in a nationwide "Satanic underground." While citing "strong suspicions" of Satanic involvement among some prominent but unnamed, people, she was unable to cite a single case in which such a person was shown to have been involved in both Satanism and serious criminal activity.[83]

Likewise, in the same 1988 interview, Pulling had estimated that "about 8 percent of the Richmond population [was] involved in Satanic worship at some level." This number, called "conservative" by Pulling, comes to about 56,000 people - more than the number of Methodists in the area, as Springston notes in his article. Pulling attempted to correct herself arguing that she had meant the number of people actively involved in the occult.[84]

Bothered About Dungeons and Dragons (B.A.D.D.), the tax-exempt organization founded and headed by Pulling, has sponsored and participated in numerous seminars for mental health professionals, pastors, and police officials. Despite the seeming seriousness of Pulling's work, her events regularly feature banquets and door prizes (as in the case of a seminar held in Richmond in May of 1987 at the I-64 Holiday Inn).

References

80 - Pulling, Pat and Cathy Cawthon, *The Devil's Web: Who is Stalking Your Children For Satan?*

81 - North Colorado/South Wyoming Detectives' Association Seminar, Fort Collins, Colorado, on September 9-12, 1986.

82 - Jones, Larry, *File 18 Newsletter*

83, 84 - Springston, "Experts Say Tales Are Bunk", Richmond News Leader, p1,6.



THE KILLINGS OF "WITCHES"

WHO KILLS WHO? THEY KILL US!

The following are all documented incidents in the killings of "witches." **ONLY** incidents solely relating to witchcraft accusations have been included. Bear in mind that this is probably **NOT** all of them. Some were guilty. Most were probably innocent. Some were Satanists, others were not. Some were just senile. **ALL** on this list died as a result of a witchcraft accusation.

Adamson, Francis: executed at Durham, England, in 1652 Albano, Peter of: died in prison circa 1310 Allen, Joan: hanged at the Old Bailey, London, England, in 1650 Allen, Jonet: burned in Scotland in 1661 Amalaric, Madeline: burned in France in mid-1500's Ancker, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Andrius, Barthelemy: burned at Carcassonne, France in 1330 Andrius, Jean: burned at Carcassonne, France in 1330 Andrius, Phillippe: burned at Carcassonne, France in 1330 Arnold, (first name unknown): hanged at Barking, England, in 1574 d'Arc, Joan: burned at Rouen, France, on 30 May, 1431 Ashby, Anne: hanged at Maidstone, England, in July, 1652 Askew, Anne: burned for witchcraft 1546 Audibert, Etienne: condemned for witchcraft in France, on 20 March 1619 Aupetit, Pierre: burned at Bordeaux, France, in 1598

Babel, Zuickel: beheaded at Wurzburg, Germany, 1628-1629 Babel, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Baker, Anne:

executed in Leicester, England, in 1619 Balcoin, Marie: burned in the reign of Henry IV of France Balfour, Alison: burned at Edinburgh, Scotland, on 16 December, 1594 Bannach, (husband) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Bannach, (wife) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Barber, Mary: executed in Northampton, England, on 22 July, 1612 Barker, Janet: burned in Scotland in 1643 Baroni, Catterina: beheaded and burned at Castelnovo, Italy, on 14 April, 1647 Barthe, Angela de la: burned at Toulouse, France, in 1275 Basser, Fredrick: beheaded at Wurzburg, Germany, 1628-1629 Batsch, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Bayerin, Anna: executed at Salzburg, Austria, in 1751 Beaumont, Sieur de: accused of witchcraft on 21 October, 1596 Bebelin, Gabriel: beheaded at Wurzburg, Germany, 1628-1629 Beck, Viertel: beheaded at Wurzburg, Germany, 1628-1629 Beck, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Belon, Jean: executed in France, in 1597 Berger, Christopher: beheaded at Wurzburg, Germany, 1628-1629 Berrye, Agnes: hanged at Enfield, England, in 1616 Bentz, (mother) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Bentz, (daughter) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Beuchel, Anna: burned at Waldsee, Germany, in 1581 Beutler, (first name unknown) beheaded at Wurzburg, Germany, 1628-1629 Bill, Arthur: executed in Northampton, England, on 22 July, 1612 Birenseng, Agata: burned at Waldsee, Germany, on 25 June, 1594 Bishop, Briget: hanged at Salem, New England on 10 June, 1692 Bodenham, Anne: hanged at Salisbury, England,



TRUTH

IS NOT

BELIEF OR SINCERITY

CAN THEY NAME EVEN ONE?

in 1653 Bonnet, Jean: burned alive at Boissy-en-Ferez, France, in 1583 Boram, (mother) (first name unknown): hung at Bury St Edmunds, England, in 1655 Boram, (daughter) (first name unknown): hung at Bury St Edmunds, England, in 1655 Bolingbroke, Roger: hanged, drawn and quartered at Tyburn, England, on 18 November, 1441 Boulay, Anne: burned at Nancy, France, in 1620 Boulle, Thomas: burned alive at Rouen, France, on 21 August, 1647 Bragadini, Mark Antony: beheaded in Italy in the 1500's Brickmann, (first name unknown) beheaded at Wurzburg, Germany, 1628-1629 Brose, Elizabeth: tortured to death in the castle of Gommern, Germany, on 4 November, 1660 Brown, Janet: burned in Scotland in 1643 Browne, Agnes: executed in Northampton, England, on 22 July, 1612 Browne, Joan: executed in Northampton, England, on 22 July, 1612 Browne, Mary: hanged at Maidstone, England, in July, 1652 Brooks, Jane: hanged in England on 26 March, 1658 Brugh, John: burned in Scotland in 1643 Buckh, Appollonia: burned at Waldsee, Germany, in 1581 Bugler, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Bulcock, John: executed in Lancaster, England, in 1612 Bulcock, Janc: executed in Lancaster, England, in 1612 Bull, Edmund: hanged at Taunton, England, in 1631 Bulmer, Matthew: hanged at Newcastle, England, in 1649 Burroughs, George: executed at Salem, New England, on 19 August, 1692 Bursten-Binderin, (first name unknown) beheaded at Wurzburg, Germany, 1628-1629

Calles, Helen: executed at Braynford, England, on 1 December, 1595 Camelli, Domenica: beheaded and burned at Castelnovo, Italy, on 14 April, 1647 Canzler, (first name unknown) beheaded at Wurzburg, Germany, 1628-1629 Carrier, Martha: executed at Salem, New England, on 19 August, 1692 Caveden, Lucia: beheaded and burned at Castelnovo, Italy, on 14 April, 1647 Cemola, Zinevra: beheaded and burned at Castelnovo, Italy, on 14 April, 1647 Corey, Martha: executed at Salem, New England, on 22 September, 1692 Corey, Giles: prssed to death at Salem, New England, on 19 September, 1692 Corset, Janet: killed by a mob at Pittenweem, Scotland, in 1704 Challiot, (first name unknown): murdered at St. Georges, France, in February, 1922 Chalmers, Bessie: tried for witchcraft in Inverkiething, Scotland 1621 Chambers, (first name unknown): died in prison, in England, in 1693 Chamoulliard, (first name unknown): burned in France, in 1597 Chatto, Marioun: tried for witchcraft in Inverkiething, Scotland 1621 Ciceron, Andre: burned alive at Carcassone, France, in 1335 Cockie, Isabel: burnt as a witch, at a cost of 105 s. 4 p., in England 1596 Cox, Julian: executed at Taunton, England, in 1663 Couper, Marable: burned in the north

of Scotland in 1622 Craw, William: burned in Scotland in 1680 Crots, (son) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Cullender, Rose: executed at Bury St Edmunds, England, on 17 March 1664 Cumlaquoy, Marian: burned at Orkney, Scotland in 1643 Cunningham, John: burned at Edinburgh, in January, 1591 Cunny, Joan: hanged in Chelmsford, England, in 1589

Deiner, Hans: burned at Waldsee, Germany (year unknown) Delort, Catherine: burned at Toulouse, France, in 1335 Demdike, Elizabeth: convicted, but died in prison, in Lancaster, England, in 1612 DeMolay, Jacques: Grand Master of the Templars, burned in France on 22 March 1312 Desbordes, (first name unknown): burned in France, in 1628 Deshayes, Catherine: burned on 22 February, 1680 Device, Elizabeth: executed in Lancaster, England, in 1612 Device, James: executed in Lancaster, England, in 1612 Device, Alizon: executed in Lancaster, England, in 1612 Doree, Catherine: executed at Courveres, France, in 1577 Dorlady, Mansfredo: burned at Vesoul, France as being the Devil's banker, on 18 January, 1610 Dorlady, Fernando: burned at Vesoul, France as being the Devil's banker, on 18 January, 1610 Dormar, Anna: burned at Waldsee, Germany, on 9 October, 1586 Douglas, Janet: burned at Castle, Hill, Scotland, on 17 July, 1557 Drummond, Alexander: executed in Edinburgh, Scotland, in 1670 "Dummy" (name unknown; he was deaf-and-dumb): killed by a mob at Sible Hedingham, England, on 3 August, 1865 Dunlop, Bessie: burned at Castle Hill, Edinburgh, Scotland, in 1576 Duny, Amy: executed at Bury St Edmunds, England, on 17 March, 1664 Dyneis, Jonka: burned in the north of Scotland in 1622

Easty, Mary: executed at Salem, New England, on 22 September, 1692 Echtinger, Barbara: imprisoned for life at Waldsee, Germany, on 24 August, 1545 Edelfrau, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Edwards, Susanna: hanged at Bideford, England in 1682 Einseler, Catharina: burned at Waldsee, Germany, on 6 July, 1581 Erb, Anna: burned at Waldsee, Germany, on 9 March, 1586 Eying, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629

Fian, John: burned alive at Edinburgh, Scotland, in 1591 Fief, Mary le: of Samur, France, accused of witchcraft, on 13 October 1573 Fleischbaum, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Flieger, Catharina: burned at Waldsee, Germany, on 6 July, 1581 Flower, Joan: died before trial, at Lincoln, England, 1619 Flower, Margaret: executed at Lincoln, England, in March, 1619 Flower, Phillippa: executed at Lincoln, England, in March,



1619 Foster, Anne: hanged at Northampton, England, in 1674
 Fray, Ursula: burned at Waldsee, Germany, on 12 June, 1587
 Fray, Margaret: burned at Waldsee, Germany, on 25 June, 1594
 Fynnie, Agnes: burned in Scotland in 1643

Gabley, (first name unknown): executed at King's Lynn, England, in 1582
 Galigai, Leonora: beheaded at the Place de Grievre, France, on 8 July, 1617
 Garnier, Gilles: burned as a werewolf in Dole, France 1574
 Gaufridi, Louis: burned at Marseilles, France, at 5:00 pm on 30 April, 1611
 Georgel, Anna Marie de: burned at Toulouse, France, in 1335
 Geraud, Hughes: burned in France in 1317
 Gering, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
 Glaser, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
 Goeldi, Anna: hanged at Glaris, Switzerland, on 17 June, 1782
 Goldschmidt, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
 Good, Sarah: executed at Salem, New England, on 19 July, 1692
 Grandier, Urbain, burned at Loudon, France, on 18 August, 1634
 Goodridge, Alse: executed at Darbie, England, in 1597
 Gratiadei, Domenica: beheaded and burned at Castelnovo, Italy, on 14 April, 1647
 Green, Ellen: executed in Leicester, England, in 1619
 Greensmith, (first name unknown): hanged in Hartford, New England, on 20 January, 1662
 Greland, Jean: burned at Chamonix, France, in 1438, with 10 others
 Grierson, Isobel: burned in Scotland in March, 1607
 Gutbrod, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629

Haan, George: burned at Bamberg, Germany, circa 1626, with his wife, daughter, and son
 Hacket, Margaret: executed at

Tyburn, England, on 19 February, 1585
 Hamilton, Margaret: burned in Scotland in 1680
 Hafner, (son) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
 Hammellmann, Melchoir: beheaded at Wurzburg, Germany, 1628-1629
 Hamyltoun, Christiane: tried for witchcraft in Inverkiething, Scotland 1621
 Hans, David: beheaded at Wurzburg, Germany, 1628-1629
 Hans, Kilian: beheaded at Wurzburg, Germany, 1628-1629
 Harfner, (first name unknown): hanged herself in the prison of Bamberg, 1628-1629
 Harlow, Bessie: tried for witchcraft in Inverkiething, Scotland 1621
 Harisson, Joanna, and her daughter: executed in Hertford, England, in 1606
 Harvilliers, Jeann: executed in France, in 1578
 Haus, (wife) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
 Hennot, Catherine: burned alive in Germany in 1627
 Henry III, King of France: assassinated on 1 August, 1589
 Hewitt, Katherine: executed in Lancaster, England, in 1612
 Hezensohn, Joachim: beheaded at Waldsee, Germany, in 1557
 Hibbins, Anne: hanged in Boston, Massachusetts on 19 June, 1656
 Hirsch, Nicodemus: beheaded at Wurzburg, Germany, 1628-1629
 Hoecker, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
 Hofschmidt, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
 Holtzmann, Stoffel: beheaded at Wurzburg, Germany, 1628-1629
 Hofseiler, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
 How, Elizabeth: executed at Salem, New England, on 19 July, 1692
 Hoyd, Anna: burned at Waldsee, Germany, on 24 November, 1586
 Huebmeyer, Barbara: burned at Waldsee, Germany, on 11 September, 1589
 Huebmeyer, Appela: burned at Waldsee, Germany, on 11 September, 1589

Hunt, Joan: hanged in Middlesex, England in 1615
 Hunter, Alexander: burned at Edinburgh, Scotland, in 1629
 Huxley, Catherine: hanged at Worcester, England in the summer of 1652

Isel, Ursula: burned at Waldsee, Germany, on 7 November, 1586
 Isolin, Madlen: burned at Waldsee, Germany, on 6 July, 1581

Jacobs, George: executed at Salem, New England, on 19 August, 1692
 Jenkenson, Helen: executed in Northampton, England, on 22 July, 1612
 Jennin, (first name unknown): burned at Cambrai, France, in 1460
 Jollie, Alison: executed in Scotland, in October, 1596
 Jones, Katherine: burned in the north of Scotland in 1622
 Jones, Margaret: executed in Charlestown, North America, on 15 June, 1648
 Jordemaine, Margery: burned at Smithfield, England, on 27 October, 1441
 Junius, Johannes: of Bamberg, executed as a witch, on 6 August, 1628
 Jung, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629

Kent, Margaret: tried for witchcraft in Inverkiething, Scotland 1621
 Kerke, Anne: executed at Tyburn, England, in 1599
 Kleiss, Anna: burned at Waldsee, Germany, on 30 October, 1586
 Kless, Catharina: burned at Waldsee, Germany, on 12 June, 1587
 Knertz, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
 Knor, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629
 Knott, Elizabeth: hanged at St. Albans, England, in 1649
 Kramerin, Schelmerey: beheaded at Wurzburg, Germany, 1628-1629
 Kuhnlin, Elsa: burned at Waldsee, Germany, in 1518
 Kuler, (first name unknown): beheaded at Wurzburg, Germany, 1628-

THIS IS ONLY A SELECTION



NEXT ISSUE: THOSE KILLED BY

1629

Lachenmeyer, Waldburg: burned at Waldsee, Germany, on 5 July, 1585 deLarue, (first name unknown): burned at Rouen, in 1540 Lauder, Margaret: burned in Scotland in 1643 Leclerc, (no first name given): condemned for witchcraft, in France 1615 Lakeland, (first name unknown): burned at Ipswich, England, in 1645 Lamb, Dr.: stoned to death by a mob at St. Paul's Cross, London, England, in 1640 Lambrecht, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Leger, (no first name given): condemned for witchcraft in France, on 6 May, 1616 Liebler, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Lloyd, Temperance: hanged at Bideford, England in 1682 Lowes, John: hanged at Bury, England, about 1645 Lutz, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629

Macalzean, Euphemia: burned alive in Scotland for witchcraft, on 25 June, 1591 Marguerite, (last name unknown): burned at Paris, France, in 1586 Mark, Bernhard: burned alive at Wurzburg, Germany, 1628-1629 Martin, Marie: executed in France, in 1586 Martin, Susannah: executed at Salem, New England, on 19 July, 1692 Martyn, Anne: hanged at Maidstone, England, in July, 1652 Mayer, Christina: burned at Waldsee, Germany, on 9 October, 1586 Mazelier, Hanchemand de: arrested at Neuchatel, Germany 1439 Meath, Petronilla de: burned as a witch, the first such burning in Ireland, on 3 November, 1324 Meyer, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Mirot, Dominic: burned at Paris, France, in 1586 Morin< (first name unknown): burned at Rouen, in 1540 Mossau, Renata von: beheaded and burned in Bavaria, Germany, on 21 June, 1749 Mullerin, Elsbet: burned at Waldsee, Germany, in 1531 Mundie, Beatrice: tried for witchcraft in Inverkiething, Scotland 1621

athan, Abraham: executed at Haeck, Germany, on 24 September, 1772 Newell, John: executed at Barnett, England, on 1 December, 1595 Newell, Joane: executed at Barnett, England, on 1 December, 1595 Newman, Elizabeth: executed at Whitechapel, England in 1653 Nottingham, John of: died in custody, Coventry, England, 1324 Nurse, Rebecca: executed at Salem, New England, on 19 July, 1692 Nutter, Alice: executed in Lancaster, England, in 1612

Oliver, Mary: burned at Norwich, England, in 1658 Orchard, (first name unknown): executed at Salisbury, England, in 1658 Osborne, (husband) (first name unknown): killed by a mob at Tring, Herefordshire, England, in 1751 Osborne, (wife) Ruth: killed by a

mob at Tring, Herefordshire, England, in 1751 Osburne, Sarah: died in prison at Boston, Massachusetts, 10 May, 1692 Oswald, Catherine: burned in Scotland in 1670

Paeffin, Elsa: burned at Waldsee, Germany, in 1518 Pajot, Marguerite: executed at Tonnerre, France, in 1576 Paris, (first name unknown): hanged at St. Andrews, Scotland, in 1569 Parker, Alice: executed at Salem, New England, on 22 September, 1692 Parker, Mary: executed at Salem, New England, on 22 September, 1692 Palmer, John: hanged at St. Albans, England, in 1649 Pannel, Mary: executed in Yorkshire, England, in 1603 Pearson, Alison: burned in Scotland on 28 May, 1588 Peebles, Marion: burned in Scotland in 1643 Peterson, Joan: hanged at Tyburn, England, in April, 1652 Pichler, Emerenziana: burned at Deferegggen, Germany, on 25 September, 1680 (her two sons, aged 12 and 14, were also burned two days later) Poirer, (first name unknown): burned at Nancy, France, in 1620 Porte, Vidal de la: condemned at Riom, France, in 1597 Powle, (first name unknown): executed at Durham, England, in 1652 Prentice, Joan: hanged in Chelmsford, England, in 1589 Preston, Jennet: executed in York, England, in 1612 Pringle, Margaret: burned in Scotland in 1680 Procter, John: executed at Salem, New England, on 19 August, 1692 Pudeator, Anne: executed at Salem, New England, on 22 September, 1692

Quattrino, Dominic: burned at Mesolcina, Italy, in 1583

Rais, Gilles de: on charges of witchcraft, executed 26 October, 1440 Rattray, George: executed in Spott, Scotland, in 1705 Rattray, Lachlan: executed in Spott, Scotland, in 1705 Rauffains, Catharina: burned at Waldsee, Germany, on 7 November, 1586 Reade, Mary: hanged at Maidstone, England, in July, 1652 Redfeame, Anne: executed in Lancaster, England, in 1612 Reed, Wilnot: executed at Salem, New England, on 22 September, 1692 Reich, Maria: burned at Waldsee, Germany, on 5 July, 1585 Reid, John: hanged himself in prison, in Scotland, in 1697 Reoch, Elspeth: burned in the north of Scotland in 1622 Robey, Isobel: executed in Lancaster, England, in 1612 Rodier, Catala: burned alive at Carcassone, France, in 1335 Rodier, Paul: burned alive at Carcassone, France, in 1335 Rohrfelder, Margaret: burned at Waldsee, Germany, on 24 August, 1585 Rosch, Maria: burned at Waldsee, Germany, on 6 July, 1581 Rosseau, (no first name given), and his daughter, (no name given) of France, accused of witchcraft on 2 October 1593 Rue, Abel de la: of Coulommiers, France, accused of witchcraft on 20 July, 1592 Roulet, Jacques: burned alive for being a were-wolf, at Angiers, France, in



"CHRISTIANS" IN THE LAST 10

1597 Rum, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Russel, Alice: killed by a mob at Great Paxton, England, 20 May, 1808 Rutchser, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Rutter, Elizabeth: hanged in Middlesex, England in 1616

Sailler, Ursula: burned at Waldsee, Germany, on 24 August, 1585 Sampsoune, Agnes: tried, strangled, and burnt for a witch in Scotland 1591 Samuels, (family): three members condemned for witchcraft in Warboys, England, on 4 April, 1593 Sawyer, Elizabeth, hanged at Tyburn, England, on 19 April, 1621 Scharber, Elsbeth: burned at Waldsee, Germany, in 1581 Schneider, Felicitas: burned at Waldsee, Germany, on 9 March, 1586 Schnelling, Anna: burned at Waldsee, Germany, on 11 September, 1589 Schutz, Babel: beheaded at Wurzburg, Germany, 1628-1629 Schwaegel, Anna Maria: beheaded at Kempten, Germany, on 11 April, 1775 Schwartz, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Schenck, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Schellhar, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Schickelte, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Schneider, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Schleipner, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Schuler, (first name not known): burned at Lindheim, Germany on 23 February, 1663 Schultheiss, Ursula: burned at Waldsee, Germany, on 9 March, 1586 Schwarz, Eva: burned at Waldsee, Germany, in 1581 Schwerdt, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Scott, Margaret: executed at

Salem, New England, on 22 September, 1692 Scottie, Agnes: burned in the north of Scotland in 1622 Sechelle, (first name unknown): burned at Paris, France, in 1586 Smith, Mary: hanged at King's Lynn, England, in 1616 Steicher, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Steinacher, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Steward, William: hanged at St. Andrews, Scotland, in 1569 Stewart, Christian: strangled and burned in Scotland, in November, 1596 Stolzberger, (son) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Stolzberger, (wife) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Stolzberger, (granddaughter) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Stuber, Laurence: beheaded at Wurzburg, Germany, 1628-1629 Sturmer, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Style, Elizabeth: died in prison, at Taunton, England, in 1664 Seiler, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Silberhans, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Steinbach, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Stier, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Stadelmann, Ursula: burned at Waldsee, Germany, on 7 November, 1586 Sutton (mother) (first name unknown): executed in Bedford, England in 1613 Sutton, Mary: executed in Bedford, England in 1613

Thausser, Simon, and his wife (no name given): burned at Waldsee, Germany, in 1518 Thompson, Annaple: burned in Scotland in 1680 Tod, Beigis: burned at Lang Nydrie, Scotland, on 27 May, 1608 Treher, Anna: burned at

Waldsee, Germany, on 5 July, 1585 Trembles, Mary: hanged at Bideford, England in 1682 Trois-Echelles (pseud.): executed at Paris, France, in 1571 (or 1574) Tengerslieber, (first name unknown) beheaded at Wurzburg, Germany, 1628-1629 Turner, Ann: murdered in England, in 1875

Uhlmer, Barbara: burned at Waldsee, Germany, on 24 August, 1585 Upney, Joan: hanged in Chelsford, England, in 1589 Utle, (first name unknown): hanged at Lancaster, England, in 1630

Valee, Melchoir de la: burned at Nancy, France, in 1631 Vallin, Pierre: executed in France, in 1438 Valkenburger, (daughter) (first name unknown): beheaded at Wurzburg, Germany, 1628-1629 Vaecker, Paul: beheaded at Wurzburg, Germany, 1628-1629 Vickar, Bessie: burned in Scotland in 1680

Wachin, Ursula: burned at Waldsee, Germany, in 1528 Wagner, Michael: beheaded at Wurzburg, Germany, 1628-1629 Wagner, (first name unknown): burnt alive at Wurzburg, Germany, 1628-1629 Wallace, Margaret: executed in Glasgow, Scotland, in 1622 Wardwell, Samuel: executed at Salem, New England, on 22 September, 1692 Waterhouse, (first name unknown): hanged in Dorset, England in 1565 Wanderson, (wife 1) (first name unknown): executed in England, in January, 1644. Wanderson, (wife 2) (first name unknown): executed in England, in January, 1644. Weir, Thomas: burned between Edinburgh and Leith, Scotland, on 11 April, 1670 Weiss, Agatha: burned at Waldsee, Germany, on 9 October, 1586 Weydenbusch, (first name unknown): beheaded



at Wurzburg, Germany, 1628-1629 Whittle, Anne: executed in Lancaster, England, in 1612 Wildes, Sarah: executed at Salem, New England, on 19 July, 1692 Willard, John: executed at Salem, New England, on 19 August, 1692 Willmot, Joan: executed in Leicester, England, in 1619 Wilson, Anne: hanged at Maidstone, England, in July, 1652 Wirth, Kling: beheaded at Wurzburg, Germany, 1628-1629 Wirth, Trauben: burned at Waldsee, Germany, on 5 July, 1585 Wright, Mildred: hanged at Maidstone, England, in July, 1652 Wuncil, Brigida: burned at Waldsee, Germany, on 6 July, 1581 Wunth, (first name unknown): beheaded at Wurzburg, Germany, 1628-1629

Younge, Alse: hanged in Connecticut, North America, on 26 May, 1647 Yullock, Agnes: burned in the north of Scotland in 1622

GENERAL SECTION: THE UNKNOWNNS

180 burned for witchcraft at Montwimer, France, on 29 May, 1239 54 Knights Templars burned in France, on 12 May, 1310 39 Knights Templar burned in France, on 18 March 1314 "Some" burned at Kilkenny, Ireland, 1323 200 + burned at Carcassonne, France, between 1320-1350 63 burned at Toulouse, France, in 1335 8 burned at Carcassonne, France, in 1352 31 burned at Carcassonne, France, in 1357 67 burned at Carcassonne, France, between 1387-1400 1 burned at Berlin, Germany, in 1399 "Several" witches burned alive at Simmenthal, Switzerland, circa 1400 "Several" burned at Carcassonne, France, in 1423 200 + executed in the Valais, France between 1428-1434 167 executed in l'Isere, France, between 1428-1447 16 executed in Toulouse, France, in 1432 8 executed in Toulouse, France, in 1433 150 executed in Briancon, France, in 1437 3 burnt in Savoy between 1446 and 1447 7 killed at Marmande, France, in 1453 1 burned at Locarno, Italy, in 1455 "Many" burned in Arras, France in 1459 2 burned in Burgundy, France, in 1470 3 burned at Forno-Rivara, Italy, in 1472 2 burned at Levone, in Italy, in 1474 5 burned at Forno, Italy, in 1475 12 women and "several" men burned at Edinburgh, in 1479 4 burned at Metz, Germany, in 1482 48 burned at Constance, between 1482-1486 2 burned at Toulouse, France, in 1484 2 burned in Chaucy, France in 1485 1 died in prison, at Metz, Germany 1488 3 executed at Mairange, Germany, on 17 June, 1488 2 executed at Mairange, Germany, on 25 June, 1488 3 executed at Chastel, Germany, on 26 June, 1488 3 executed at Metz, Germany, on 1 July, 1488 1 executed at Salney, Germany, on 3 July, 1488

2 executed at Salney, Germany, on 12 July, 1488 3 executed at Salney, Germany, on 19 July, 1488 1 executed at Brieg, Germany, on 19 July, 1488 2 executed at Juxney, Germany, on 19 August, 1488 5 executed at Thionville, Germany, on 23 August, 1488 1 executed at Metz, Germany, on 2 September, 1488 1 executed at Vigey, Germany, on 15 September, 1488 1 executed at Juxney, Germany, on 22 September, 1488 30 burned in Calahorra, Spain, in 1507 1 burned in Saxony, Germany, in 1510 60 burned in Northern Italy, in 1510 500 + burned in Geneva, Switzerland, in 1515 2 burned in Besancon, France, in 1521 64 burned in Val Camonica, Italy between 1518-1521 100 burned in Como, Italy, in 1523 1000 + in Northern Italy, in 1524 900 executed by Nicholas Remy (years unknown, about 15 years total) "A large number" executed at Saragossa, Spain, in 1536 7 burned at Nantes, France, in 1549 1 burned at Lyons, France, in 1549 3 burned alive at Demeburg, Germany, on 4 October, 1555 1 burned alive at Bievires, France, in 1556 70,000 killed in England after 1573 4 burned at Potiers, France, in 1564 1 burned at St. Andrews, Scotland, in 1569 1 burned at St. Andrews, Scotland, in 1572 "Several" executed in Paris, France, in 1574 80 executed in one fire at Valery-en-Savoie, France, in 1574 3 executed in Dorset, England, in 1578 36 persons executed at Kilkenny, Ireland, in 1578 18 killed at St. Oses, England, in 1582 "Several" burned in Mesolcina, Italy, in 1583 368 persons killed for witchcraft between 18 January, 1587, and 18 November, 1593, in the diocese of Treves. 133 persons burned in one day at Quedlinburg, in Germany, in 1589 48 burned in Wurttemberg, Germany, in 1589 54 burned in Franconia in 1590 300 burned in Bern, Switzerland, between 1591-1600 1 burned in Ghent, Holland, in 1591 1 burned in Ghent, Holland, in 1598 24 burned in Aberdeen, Scotland, circa 1598 77 burned in Vaud, Switzerland, in 1599 10 -daily- were burned (average) in the Duchy of Brunswick between 1590-1600 20 executed (other than those listed by name above) in the reign of King James VI and I of England. "Several" witches executed in Derbyshire, England, in 1607 "A number of women" burned at Breehin, Scotland, in 1608 1 burned alive by a mob at St. Jean de Liuz, France, circa 1608 18 killed at Orleans, France, in 1616 8 hanged at Londinieres, France, in 1618 "Several" witches condemned at Nerac, France, on 26 June, 1619 2 executed at Bedford, England, in 1624 56 executions at Mainz, Germany, between 1626-1629 77 executions at Burgstadt, Germany, between 1626-1629 40 executions at Berndit, Buttan, Ebenheit, Wenchdorf and Heinbach, Germany, between 1626-1629 8 executions in Prozelten and Amorbach, Germany between 1626-1629 168 executions in the district of Miltenberg, Germany, between 1626-1629 85 burned in Dieburg, Germany, in 1627 900



executions at Bamberg, Germany, between 1627 and 1631 22,000 (approx) executed in Bamberg, Germany between 1610 and 1840 1 hanged at Sandwich, in Kent, England, in 1630 3 executed at Lindheim, Germany in 1631 20 executed in Norfolk, England, on evidence of Matthew Hopkins, before 26 July, 1645 29 condemned, on the evidence of Matthew Hopkins, at Chelmsford, England, on 29 July, 1645 150 killed in England in the last six months of 1645 2 executed at Norwich, England, in 1648 14 hanged at Newcastle, England, in 1649 220 + in England and Scotland, on evidence of a Scottish Witch-finder, circa 1648-1650 2 killed by a mob at Auxonne, France, in 1650 30 burned in Lindheim, Germany, between 1640-1651 900 killed in Lorraine, France (years unknown) 30,000 (approx) burned by the Inquisition (not all may have been witches) 3-4000 killed during Cromwell's tenure in England 102 burned in Zuckmantel, Germany, in 1654 18 burned at Castle Hill, Edinburgh, Scotland, in 1658 85 executed at Mohra, Sweden, on 25 August, 1670 71 beheaded or burned in Sweden between 1674-1677 90 burned at Salzburg, Austria, in 1678 11 burned at Prestonpans, Scotland, in 1678 36 executed in Paris, France, in 1680 "Several" burned at Rouen, France, in 1684-1685 3 executed (Suzanna, Isle and Catherine (last names unknown) at Arendsee, Germany, in 1687 36 burned at Nordlingen, Germany between 1690-1694 5 burned at Paisley, Scotland, in 10 June, 1697 9 persons burned at Burghausen, Germany, all under 16 years of age, on 26 March, 1698 1 burned at Antrim, Ireland, in 1699 "Many" burned at Spott Loan, Scotland, in 1705 2 persons killed in the Trentino, Austria, between 1716 and 1717 1 executed in France, in 1718 2 persons, a

mother and daughter, burned in Scotland, in 1722 13 burned at Szegegin, Hungary, in 1728 1 burned at Szegegin, Hungary, in 1730 13 burned alive at Szegegin, Hungary on 23 July, 1738 3 burned at Karpfen, Germany, in 1744 3 burned at Muhlbach, Germany, in 1746 1 executed at Szegegin, Hungary, in 1746 1 executed at Maros Vasarheli, (nation unknown), 1752 100 + executed at Haeck, Germany between 1772 and 1779 2 burned in Poland in 1793 1 shot by a policeman at Uttenheim, Germany, on suspicion of being a were-wolf, in November, 1925

for a total of 170,910 (unknowns listed). I think we can -estimate- one-half million executed as a reasonable total.

I am compiling a listing of Protestants killed by Catholics, and a listing of Protestants killed by Catholics. Contributions to all these lists are solicited. The rules are:

- 1) You must have the NAME of the person killed. If all that is known is **HOW MANY** were killed, this will be acceptable.
- 2) You must have a **DATE**. Day-month-year is preferred, but month-year or year-only is acceptable.
- 3) You must have a **LOCATION**. Town-nation is best, but nation-only is acceptable.
- 3) You must **REFERENCE** your contribution.
- 4) Please follow the format as you see it above.

NB: I am not, at this time, compiling a list of Jews killed for their faith. To list the six million names from the Holocaust of World War II alone would be too much, and beyond comprehension. They are NOT forgotten! Neither are the martyred Baha'is in Iran, nor the Muslim/Christian/Jew

problems current in the Mid-East.....nor the Muslim/Hindu troubles, nor the.....well, add your own here.

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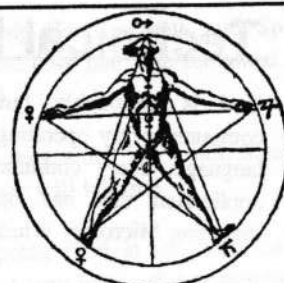
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*

This is the file MARTYR-3.TXT, the third of three files. MARTYR-1.TXT deals with Catholics killed by Protestants, and MARTYR-2.TXT deals with Protestants killed by Catholics.

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Resume for GOD

God, creator and sustainer of all life, has an eternity of experience in every aspect of everything, including systems design and integration and local area networking.

Specific Experience and Accomplishments

God was solely responsible for the development of every standard, protocol, method, language and type of microprocessor in existence. God has absolute and complete knowledge of every detail of anything even remotely connected to computers and data processing, as well as everything else. God practices structured programming, and uses "go tos" only in reference to Hell.

God has extensive supervisory and leadership experience, and has led teams of over one billion persons in such major projects as the establishment of civilization and the development of organized religion.

Other Experience

God's experience extends from beyond the beginning of time. During this period God separated the light from the darkness, created the earth, planets and stars, established the firmament and the waters of the oceans, and created all the green plants and living things. Later, God created human life, which many consider to be one of God's most significant accomplishments.

Technical Background

God is thoroughly familiar with every type of computer, every operating system, every programming language, every communications system, and every application that has been or will be developed, including Microsoft Windows.

Education

God holds an honorary Doctorate in Comparative Religions from Oral Roberts University, as well as current teaching certificates for IBM's Programmer Productivity seminars.

Salary Requirements

Seeking 10 - 15% increase.

/* prepared for your amusement by Row
Jimmy, 2/26/87 */



DISCLAIMER

Readers may think that the article to the right of this text is a joke.

It isn't, it's a genuine piece of fundie propaganda.

And you thought that it was just Samhain that they were after.....

Incidentally, have you noticed the fuss in some of the national press concerning "The Children Of God"?

It's interesting to note that this sect, who maintain some clinically interesting views on sexual relations with children, and otherwise known as "hookers for Jesus", are essentially a Christian organisation. Or at least as "Christian" as some "Satanist" organisations named by some of the 'anti-satanists' are Satanist....

Sauce for the goose I would have thought.

The other thing of interest is the way the recent media "Satanic Child Abuse" stories spell "Satanist", and "Satanism".

Is there any significance to the way some newspapers use a capital "S" and other use a small "s"? We should be told!

TRUTH

KILL THE EASTER BUNNY

The Lord is after your Easter bunny. Will you let him kill it? God wants to bless His people with a deep understanding of His Holy Word. Will we let God show us life through death? In this case by letting the cross of Christ kill our Easter Bunny? For as Hosea 4:6-8 says:

"...my people are destroyed from lack of knowledge. Because you have rejected knowledge, I also reject you as priests... The more the priests increased, the more they sinned against me; they exchanged their Glory for something disgraceful."

It has now been several years since God had us start sending out tracts on Easter or First Fruits. They were sent especially to the "priests", but they continue to refuse to change Easter back to First Fruits. They continue to hold onto and defend Easter bunnies, coloured eggs and gathering sweets for self. How the church seems to love the "disgraceful" Easter Bunny over the "Glory" of First Fruits. Those who read this tract, let the Holy Spirit move you to call your church to repentance! How many blessings the church is missing because it will not rid itself of earthly traditions. In some cases those churches are being destroyed because the priests are rejecting knowledge and covering over this whole issue with "whitewash", (Ezekiel 13).

EASTER IS A SIN BEFORE GOD

That cute little bunny is a sin before the eyes of God. That chocolate bunny that grandma brings is an abomination toward God. Hiding Easter eggs is a vile and corrupt tradition in God's mind. For we read of the sin of human traditions and customs in 1 Kings 12. First notice that satan, in order to keep men from worshipping the pure Word of the Lord, will instigate an alternative festival, that is, a different way to worship God.

"Jeroboam thought to himself, 'The kingdom will likely revert to the house of David. If these people go up to offer sacrifices at the temple of the Lord in Jerusalem, they will give their allegiance to their lord, Rehoboam king of Judah. They will kill me and return to King Rehoboam.'" 1 Kings 12:26-27

The spiritual lesson in all this is:

1. Satan knows that men might worship God in Truth and Spirit, for Rehoboam of the house of Judah was the only one who remained faithful to the word of the Lord, (1 Kings 12:20).
2. He is fearful that if they do that then they will "kill" him. Satan too is terrified that if we live the Word we will kill him.

In order to keep people from worshipping God in the way God intends it to be done satan has instituted new ways of worshipping

IS NOT

BELIEF OR SINCERITY

Who is a "real" Christian?



God that look just as good as God's ways. This is exactly what Jeroboam did. For we can take warning from God by reading, 1 Kings 12:32:

"Jeroboam instituted a festival on the fiftieth day of the eighth month, like the festival held in Judah, and offered sacrifices on the altar."

Just like today, Easter, which the priests support and preach about, looks like the resurrection of Jesus. But it is not the festival of the Lord! Easter with all of its terminology and doings must be taken out to the city dump and burned. We are after your Easter bunny. We have a holy sword called the Word of God and we will not quit until it is dead. That cute bunny has to go if you are going to be blessed by staying in step with the Holy Spirit. You priests, if you are not going to be false prophets, must repent, and teach and demand what is in accordance with the Word of God.

God gave ample warning to Jeroboam, but he refused to repent. God is giving the church ample warning also, and if we do not repent it will be written about us the same thing that was written about Jeroboam and his church:

"This was the sin of the house of Jeroboam that led to its downfall and to its destruction from the face of the earth." 1 Kings 13:34

THE LORD'S PURPOSE

The purpose of this tract is to show you the difference between what is "clean" and "unclean". What God desires, what man has brought about and what the church has supported because they keep refusing the Holy Spirit. The Lord's purpose is to increase your joy in the Lord that comes from the Holy Spirit.

Let the priests of God repent, with great zeal, of the "violence" they have done to God's Word by accepting the customs of the world. And even justifying pagan holidays with God's Holy Word.

"Her priests do violence to my law and profane my holy things; they do not distinguish between the holy and the common; they teach there is no difference between the unclean and the clean..." Ezekiel 22:26

FIRST FRUITS

The following is a section from Zola Levitt's book, *The Seven Feasts of Israel*. Most of you know Zola is a Jew who loves our Lord. Of course Jesus was and is his Lord first, (Romans 1:16). We do well to ask the

Holy Spirit to make alive in our hearts his teaching about the Word.

"The third feast is held on the Sunday following Unleavened Bread: 'Speak to the Israelites and say to them: 'When you enter the land I am going to give to you and your reap its harvest, bring to the priest a sheaf of the first grain you harvest. He is to wave the sheaf before the Lord so it will be accepted on your behalf; the priest is the wave it on the day after the Sabbath.' Leviticus 23:10-11

God wanted a special feast during which the Israelites would acknowledge the fertility of the fine land He gave them. They were to bring the early crops of their spring planting, (First Fruits), to the priest at the Temple to be waved before the Lord on their behalf.

This was to be done "on the day after the Sabbath", or Sunday. Since the feast of Unleavened Bread was seven days long, one of those days would be Sunday and that Sunday would be the First Fruits each year.

We have come to call this "Easter" after the Babylonian goddess, Ishtar, the pagan goddess of fertility. We even continue to worship the objects of fertility: the rabbit, the egg, new costumes, etc. But the celebration was to be over God's replanting of the earth in the spring.

We miss a very important biblical truth by not using the term "First Fruits" as the name of this feast, because "first" implies a second, a third, and so on, and that is the real meaning of the feast. We do not merely celebrate the resurrection of the Lord on First Fruits, on which it indeed occurred, but more so, the resurrection of the entire Church! We shall all be resurrected and go to heaven, just as the Lord did, 'Every man in his own order'. The apostle Paul presented this brilliantly:

"For as in Adam all die, even so in Christ shall all be alive. But every man in his own order: Christ the first fruits; afterward they that are in Christ at his coming." 1 Corinthians 15:23

Paul makes very clear the real point of the feast. The resurrection of the Lord Himself is happy news indeed, and worthy of a celebration, but we are not so surprised by it. After all, the Lord could raise the dead Himself; He walked on water. He is God's Son. The real miracle is that each of us ordinary, mortal sinners will experience this resurrection!

We apparently all have a number and will go in that order. Jesus Christ's number was one; He was the first



fruits - the first man permanently resurrected. Your father has a lower number than you, and your grandfather a lower then he, if you were saved in that order. But in any case, we shall all go! Obviously, 'The dead in Christ shall rise first', 1 Thessalonians 4:16-17, since they have a lower number.

How simple it all is if we understand these feasts. Jesus of course, celebrated the Sunday of the week of His crucifixion by rising from the dead. It was not some other day He chose but the very day of First Fruits, of course, just as He performed on Passover and Unleavened Bread, each with the appropriate action. Jesus even presented the His proper First Fruits offering to the Father. Graves were opened and dead people rose and were seen after His resurrection in Jerusalem, (Matthew 27:53). The Lord, not unlike a Jewish planter, gratefully showed the Father the early crops of what will be a magnificent harvest later on." -Zola Levitt

YOUR RESPONSE TOWARD GOD

When I was a child I played with childish things, (1 Corinthians 13:11). That is, Easter bunnies, eggs, jelly beans, chocolate bunnies and songs about Easter. You know, "here comes Peter cotton tail, hopping down the bunny trail... hippity hop... Easter's on its way." By the way do you see any Apostle's names in that song?

Why is it that man always takes the gospel of self-sacrifice and turns ever celebration into a gathering for self? With all the gathering of food, eggs, toys and

merriment, one cannot tell Jesus said "deny self" and be a "living sacrifice" unto God! When was the last time you ever saw a "wave offering" at First Fruits time? How many even know what a "wave offering" is and how it points to Jesus Christ.

As we grow up in the Lord, we put aside childish things of the past and press on toward maturity in the Lord. We can't help but be blessed! How few teachers offer the flock the greater joy of celebrating First Fruits. Every child in the church should have a rich understanding of what the Feasts of God are, for all the things God point to are "inexpressible joy". Many will say, "What harm does it do to call it Easter and to have Easter bunnies?. We don't do it unto the pagan goddess of fertility, Ishtar. We do it in the name of Jesus". This statement declares to the world our willing rebellion and distaste toward God's Word. The church should be a source of rich knowledge concerning the feasts of God. Instead, ignorance and worldliness rob many of the joy of God's Spirit. Let it be so no more!! Amen!

"Dear children, keep yourselves from idols." 1 John 5:21

"Nevertheless, I have a few things against you: You have people there who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols..." Revelation 2:14

Are we by the preachers of God being duped into eating food sacrificed to idols; Easter baskets, eggs, beans, sugar bunnies, chocolate eggs, etc. The answer is a sad "yes". Let it happen no more! We just killed your Easter bunny with the Word of God, live in the ways of the world no more!

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For those into the commercial world, shops, mail order companies, and "media occultists", etc, the following rates will apply:

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Other sizes by arrangement. All advertisements must be PREPAID in Sterling, and camera ready.

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GO FOR IT!

SORDID PAST OF GAY REV IN SATAN KIDS ROW

Social service preacher fined for indecency

By Shan Lancaster

From The SUN, Tuesday, November 13, 1990

A CLERGYMAN at the centre of the Satanic child abuse storm has a conviction for indecency, it was revealed last night.

Gay Methodist the Rev. Paul Flowers was fined 75 after being caught in a public lavatory with another man.

Flowers is vice-chairman of Rochdale council's social services committee - whose workers took 20 youngsters from their parents amid claims that they were victims of Devil sex rituals.

Fellow councillors did not know about 40-year-old Flowers's sordid past.

Parents

He is now under mounting pressure to quit his council role.

labour member Flowers has played a key part in the handling of the Satan abuse rumpus. He has even appeared on TV to defend the actions of council staff.

Parents protested furiously after their children were made wards of court over the abuse allegations.

Police said there was no evidence for criminal proceedings. A full High Court hearing into the wardship orders will be held next month [Dec 12th 1990].

Bachelor Flowers admitted gross indecency when he appeared before magistrates at Fareham, Hants in 1981. During the case, Lord Soper, a former president of the Methodist Conference, said the trauma might "enrich Flowers's ministry" by making him a more understanding person.

Flowers later tried to stand as a Labour candidate in Meriden, West Midlands.

But he stood down after word of his convictions leaked out.

Flowers moved to Rochdale, Greater Manchester, to preach in 1986 and was elected a councillor two years later.

Unhappy

The council's Tory group leader Pam Hawton said she was "shocked" to hear of Flowers's conviction.

She said: "He is called upon to make important decisions about the welfare of children."

Flowers refused to comment yesterday.

His past was revealed on the day Government inspectors criticised Rochdale social services for "unacceptable delays" in dealing with abuse cases.



TRUTH

MAGICK NET-UK



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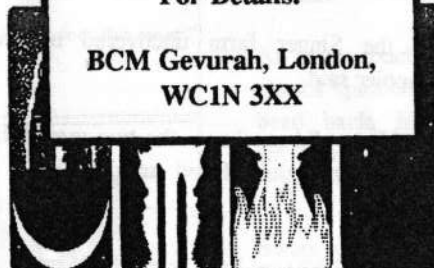
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Turn On, Tune In, Dial Up

Executive News Svc.

APn 08/09 1136 Witch Tales

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BEULAH, N.D. (AP) -- Two men were charged with conspiring to murder a neighbour they thought was a witch, authorities say. Karina Singer, 61, said she had no idea some of her neighbours wrongly suspected she was a witch until two armed men were arrested on her farm last week. "I'm stunned my neighbours could believe these things when we've lived here 21 years," Mrs. Singer said. "And that instead of calling me to find out if they were true, circulating them around until they became like an atomic blast mushrooming out of the prairie."

Jim Reppen, who works for a tire service company, and farmer Dean Unterseher were charged with conspiracy to commit murder. The charge carries a possible life term. Both were freed on \$5,000 bond after their arrests by police officers acting on a tip.

Mercer County State's Attorney Alan Duppler said rumours about Mrs. Singer have circulated in the county for years. This summer, they also included two visiting friends, he said.

"There have been rumours flying around Mercer County that these three ladies are witches and they're sacrificing animals and doing general cult-type of things," Duppler said.

The two arrested men, he said, apparently "decided they were going to go down and eliminate the problem."

A search of the Singer farm uncovered nothing witch-like, Duppler said.

Mrs. Singer said she did not know the two men, who authorities said hatched the alleged murder plot at a bar in nearby Hazen.

Since the arrests, neighbours have told Mrs. Singer of hearing stories of firelight rites at the farm.

What really has been going on, Mrs. Singer said, was a plan she developed with her late husband, John, to turn the farm into "a place of beauty and peace" that friends could visit for extended vacations. Her husband

died of cancer in April.

Last fall, the couple laid down two Indian "medicine wheels," or rock configurations "for the healing of the land." During the spring and summer, several old frame buildings were torn down, a pit was burned in the yard and a guest house was erected.

But rumours circulated that the guest house was a church and that visitors were seen dancing around a pit fire.

The "dancers," Mrs. Singer said, actually were workers from a Hazen construction company that tore down the buildings and put out grass fires started by sparks from the pit.

All in all, she said, "it was probably too fast a change" for the neighbours.

This Child protection racket is sick

The SUN, 15.11.90

By Richard Littlejohn, News Comment Section

So the man at the centre of the Satanic sex abuse scandal turns out to be a dirty vicar.

The Rev Paul Flowers, vice-chairman of Rochdale social services committee, has a conviction for indecency with another man in a public toilet.

Rochdale Council was aware of his sordid past yet believes it makes not the slightest difference.

He is now a reformed character, said to have been made more compassionate and understanding by the trauma of his arrest. In light of his record, however, he was perhaps unwise to subsequently become embroiled in such a sensitive, volatile and controversial affair involving the welfare of children.



There *are* legitimate concerns about some of the other people involved in the child "protection" racket throughout Britain.

I have always assumed most of them are a few chromosomes short of a normal sex life, How else can you explain their unhealthy obsession with child sex and the zeal with which they wisk children away from their parents.

HYSTERIA

They flock to seminars on child sex abuse and Satanic rituals like the frenzied disciples of an American television evangelist.

Ask yourself this: could any well-balanced individual willingly sit through grisly descriptions of abuse for hours on end without puking?

Then they return to their social services directorates to spread the gospel and whip up hysteria. Dawn raids are mounted on council estates where they know their victims will offer little resistance.

Youngsters are snatched from their homes and intimately examined for "evidence". This seems to consist of holding them down while an "expert" sticks his or her hand up their backside.

Then they are taken to rooms where they are shown pictures of devils and demons as asked if they have ever seen Daddy's willy.

If they tell social workers what they want to hear they are given a sweetie and taken into care. If they don't they are assumed to [be] too scared and taken into care.

However they react, it is taken as conclusive proof that they have

been routinely abused since the second they left the womb.

They are dumped in council homes, where they *do* stand a more than even chance of being sexually assaulted.

Hardly a week goes by without a report of a convicted paedophile getting a job in a children's home being discovered fondling his way through the dormitories.

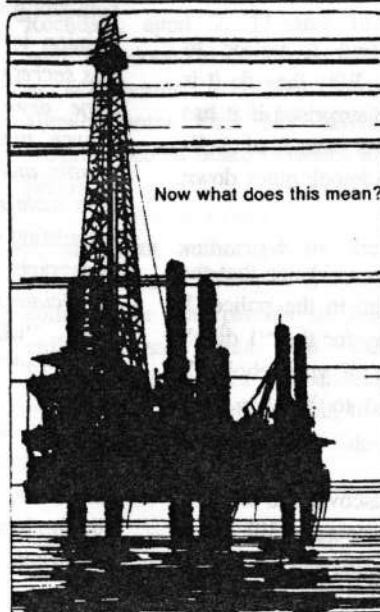
WARPED

The child protection racket harbours some seriously warped characters. They are obsessed with things that wouldn't occur to the rest of us.

It could be because they were abused as children and automatically assume all other children are, or simply because this is the way they get their rocks off.

Whatever the reason, they must be stopped.

As the Government report on the Rochdale case illustrates, the real abuse is the abuse of power.



o

IS NOT

LILITH

Cool in the hot night,
Draped, hidden in speckled
shadow Under moon waiting
Waiting in the Tree, The
earth-serpent. Patient, coiled.

Sweat on moon-paled flesh;
She walks, sleepless, wanting
-- what? Something the
man-one Asleep in the heat,
Will not give. Serpent
uncoils.

Cool fruit hangs, luring. She
thirsts, but is uncertain; Which
one was denied? She sits at Tree's
foot, Legs spread, trying to ease
heat.

A cool smoothness touches!
Languid, she lets it touch her.
Smooth over bare breasts Cool on
her belly; She cries out at the next
touch.

Long coils entwine legs, Rippling
muscles press, release, Double
tongue flickers; She writhes,
strains vainly. White fire blooms
between her thighs.

Side to side her head Thrashes,
hoarse cries from her throat. Hard
muscle presses, Soft scales slip
gently; She screams; her body
stiffens.

At once, touch is gone. Serpent
climbs spiralling up. She tips her
head back, Her parched throat
stretches; A whisper hisses:
"Take; eat."

Sweet cool juice trickles, Stings
dry throat, tingles on tongue. She
bites more, greedy. Knows what
she wants, now. She will
show the Man the way.

Man is still sleeping,
Lethargic, unresponsive.

BELIEF OR SINCERITY



I always had a, ah, soft spot for Lilith But It Seems One fails....

TRUTH

Turns over, snoring. She leaves in anger. Stupid Man!
She needs him not.

Soon again she wants; Moves hands to ease discomfort
--She learns something new; Her hands work as well.
Stupid Man! She needs him not!

Branches brush her breasts, Rough bark rubs and holds
her up. Grainy between thighs, Earth meets all her
needs. Foiled, the Serpent waits again.

2/85 (copyright 1985, Leigh Ann Hussey)

Not Just The Fundies

Continued From Page 3

eternal quest for media coverage. (And why are they all called "Kevin" anyway? Is someone producing clones?)

Can he produce any evidence to back any of this up? Well, he has been written to, three times, recorded delivery, by ORCRO but like so many of those who express controversial opinions about occultism, he seems unable to find the time to reply. He has also been written to by various other bodies such as the Pagan Federation, and seems not to have the time to reply to them either.

It is always sad when a person is prepared to sell out what are in theory his brothers and sisters for 5 minutes of TV coverage and a possible increase in turnover. It is, however, not uncommon.

Many fair-weather "occultists" find it politic to pander to the fundies and the media. Why they do it is open to question, but I wouldn't be surprised if it has something to do with a misplaced sense of self-preservation and a general desire to knock other down that they might be seen to be great.

It is quite clear that should one have evidence that the law has been broken, one should go to the police. I, personally, have very little sympathy for the "I didn't dare tell because [select the threat of your choice]" excuse, especially in cases alleged to involve rape, multiple murder and/or torture.

If there is a case, the police will discover the truth. If you are in danger, you will be protected. Hill Street Blues and The Bill to the contrary, the police are not in the habit of loosing material witnesses. If nothing else, such carelessness does not reflect well on ones

future prospects when on sits before promotion boards.

The history of the "Covenant of Earth Magic" is an interesting one, and the personal history of Kevin Carlyon no less so. By looking at some aspects of these histories, the present writer hopes to determine the trends that led to Kevin Carlyons' attack on Wicca.

Today, the Covenant of Earth Magic, judging by the many press reports it both receives and encourages, together with its own magazine *Beltane Fire*, specialises in *ecological magic*. While such things are currently popular in the context of the apparent "Green Revolution", in past times this was not the case. It seems that Kevin and Ingrid were, at one point, promoting *Wicca*, the tradition that Kevin now states involves murder and sexual blackmail.

In a letter to the *Hastings & St. Leonards Observer* of 29 August 1985, that is mainly concerned with bitching about Alex Sanders, Kevin states: "The Wiccan Cult stands for fertility and re-creation and not the sexual union between two 'spiritual' members of the same sex as some groups like to believe.", and later "Seriously, the *Wiccan* (witchcraft) movement is gaining power but does not need posers as King, as is echoed by others."

In the same edition of the paper we gain some insight into Kevins' views as they relate to Satanism. In a piece entitled "Web of Evil" by one David Lush (Slurley shome mistake) we find: "But warnings have come from the 'white' side of witchcraft including occult researcher Kevin Carlyon who said: 'there is a growing trend of teenagers getting more desperate about life and it gets to the stage when they risk something new.'" Later in the article we find that his opinion is backed by observation: "Carlyon says he has secretly watched four black masses and in one last June new recruits were sexually abused by other 'coven' members. Animal sacrifice is also part of these rituals and the private investigator; believes missing cats have ended up on a sacrificial altar." But most interesting of all, from our current point of view, is the paragraph that runs "White witches are eager to dissociate themselves from black magic and call their craft 'wicca' (craft of the wise) rather than witchcraft."

I should be interested to know if Kevin reported the sexual abuse he claims to have witnessed to the police, and if not, why not, but that aside for the moment why did the idea of slandering *Wicca* come about, and why, and when, was *earth magic* invented?

Certainly by September 1989 the shift away from



Wicca was fully evident. Those familiar with Prediction will also be familiar with the full page advertisements run by Kevin and Ingrid on a fairly regular basis (though now discontinued for reasons that were given to ORCRO off the record, and which, unfortunately, cannot be revealed). Amongst other things, they sell a booklet that is now entitled *Witchcraft* but that was originally called "*WICCA - THE OLD RELIGION THE NEW IDEAS - An Honest view of WITCHCRAFT past & Present*". The booklet itself was copyrighted, under the original title in 1988.

Given Mr Carlyons' revelation that Wicca involves murder and sexual blackmail, one would have expected that the Wicca/Witchcraft/Earth Magic booklet would have been revised to some extent, and indeed it has been. The cover has changed colour and the title has shifted to that indicated above. In all other particulars, the two booklets remain identical.

There are many other inconsistencies in Mr Carlyons approach. It would be very dull to go into them all. Indeed, in the Occult world, it would be a very brave, or foolish, soul who attacked another simply because of their theological approach. Brave, or foolish, but not uncommon.

The moral is simple. In the main the worst grab the headlines and the best remain silent. Self-publicists abound. Carlyon is one of these. For the price of five minutes of prime time television he managed to alienate a good section of the wiccan/pagan community, for the price of five minutes prime time television he gave the anti-occult community more to crow about.

If he could substantiate what he said, and if it were true, he would have done us all, and society in general, a favour. But he declines to answer letters. He refuses to provide evidence. He hides behind a convenient illness.

Since Mr Carlyon claims to know of serious criminal offences, and declines to answer questions relating to the matter, ORCRO feels there is no option to provide Sussex police with copies of his various claims regarding the matter. No doubt they will discover the truth.

Judge Sends Sisters Home In Ritual Abuse Hearing

By Ronald Faux, The Times, p8, 11.12.90

THREE sisters who were made wards of court after allegations of ritual abuse were returned to the permanent care of their parents yesterday [10.12.90]. Proceedings relating to the sisters from Rochdale, aged 7, 11 and 16, were abandoned at the High Court in Manchester, and they were allowed home after Mr Justice Douglas Brown heard evidence in private.

A statement authorised by the judge from Gerry Gibson, solicitor for the parents of the children, said that, on the recommendation of Rochdale metropolitan borough council, the three children had been "de-warded".

"It was conceded by Rochdale and accepted by the court that there were no substantive grounds to any allegations in respect of

these three children. There has been no criticism of my clients, the parents, throughout the matter," the statement said.

He added that the parents were delighted by the outcome and wished to return to a normal life as soon as possible. Two of the sisters have lived at home pending the outcome of the wardship proceedings.

The three girls were among 20 temporary wardship cases which Rochdale council had sought to make permanent after allegations of ritual abuse. The cases relating to the remaining 17 children is to continue and the hearing is expected to last six weeks.

A statement from David Venables, Official Solicitor to the supreme court, issued after the hearing began, said that the judge had ordered that there be no further media speculation about the cases and that no approach be made by the media to any of the parties involved while the proceedings were in progress.

A statement said the hearing would take many weeks and there would be full and detailed investigation. All the parents are represented by counsel and solicitors, and the children are represented by the Official Solicitor. In the interests of the children, their anonymity is being preserved.

The parents of the children have denied the accusations, which came after statements from a boy aged six to his teacher. Investigations by Greater Manchester police did not, however, uncover any evidence on which criminal charges could be brought.

Rochdale council invited the health department to examine the way in which they handled child abuse cases, and the inspectors were critical at the way in which some cases, unrelated to the 20 children involved in the present proceedings were handled.



This is a partial reproduction of a leaflet supplied by the Christian Response to the Occult organisation. The response form has been omitted, together with the front cover, both of which would be difficult to reproduce in ascii format. The Christian Response to the Occult may be contacted at: 7 London Road, Bromley, Kent, BR1 1BY.

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223-324997.

Occult Challenge

Our Society is being attacked and infiltrated by forces of darkness. Unfortunately most people are blind to the dangers of occult involvement and unaware of the influence these forces can have upon their lives.

Rapidly increasing numbers of astrologers, clairvoyants, psychic healers, spiritists, magnetizers, hypnotists, scientologists and cultists are appearing everywhere. Through consulting them, many unsuspecting people have come into occult bondage, often with tragic consequences in spirit, soul or body.

Because the gods of humanism and materialism have not satisfied the spiritual needs of modern man, false religions and philosophies are now being widely accepted in our society.

All of this, and the upsurge in Satanism, witchcraft, divination and many idolatrous practices, challenges Christians to engage in spiritual warfare. "We are not contending with flesh and blood, but against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenlies." (Eph. 6.12)

We must also relate the gospel directly to the root of man's problem - his enemy the Devil! People must be warned that his deliberate purpose is to keep them from knowing Christ by binding their minds to the truth, in order to destroy their souls. We must alert them to the situation in which they are the victims of the Devil's cruel master plan.

Let us go forward and take up this challenge in the all powerful name of Jesus, our victorious Lord. We have a personal, living God who is able to deliver people



Occult Challenge Indeed



Tom Paulson, CRO de-lacto head

Well, here we go....

Assertion. And very convenient. It is always nice when one can produce a nice simple explanation (for "nice" simple people) that explains away a great number of social evils in a single sentence. It's not society, it's not people, it's not you or me, it's the DEVIL....

Talk about the abdication of responsibility... Mind you experience suggests that the most hard core of masochists come from a hard core Christian background, or the Tory party.... After all, there is a certain security in abdicating responsibility....

Who are these people who "have come into occult bondage" through consulting astrologers, &c, I wonder. Answers on a postcard to the editorial address please.

It seems a little circular to note that the "gods" of



THEY SAY MUCH, BUT REFUSE TO

from this power of darkness, and bring them into the kingdom of His dear Son. We have the secret which alone can meet the deep spiritual needs of a lost generation, and we must tell them boldly of the liberating power of the gospel of Christ.

We believe that our public challenge in the press and media will produce a wide range of genuine enquiries from those ensnared in occult activities. If God is calling you to hare in this form of outreach, please let us know how you can assist, by filling in the attached form [omitted]. Your personal particulars will be held and used in strict confidence.

Christian Response

Objectives

The objectives of CRO are to alert and inform both the public and Christians of the dangers of occult involvement, the reality of the Devil, and of the greater power of Jesus to give deliverance, peace and fulfilment.

We hope to promote this Christian response, and awaken widespread interest and concern by the following programme -

- 1). To research and provide information on the current activities and development of the many occult agencies.
- 2). To advise the Christian public and press of this research material, and provide a network of experienced counsellors.
- 3). To penetrate both the secular and cultic media by challenging publicity, and respond to enquirers with supportive literature, advice and counselling as necessary.
- 4). To encourage experienced Christian leaders to write topical articles, to speak, engage in dialogue, or appear on the media when the challenge arises.

Publicity

The many forms of occultism, on account of their mystical and sensational news value, constantly

humanism and materialism don't satisfy spiritual needs. But what is a "false" religion? Well, the answer is easy, and no prizes for answering "a religion that isn't mine." Dumb too, of course, it is perfectly possible for any number of mutually contradictory religions to all be true. TRUTH is another matter though.

And here we have it - the call to spiritual warfare. Maureen Davies has announced that the international conspiracy of Satanists (that's you and me) have embarked upon a "decade of vengeance". Kevin himself informs us that:

"A new and exciting vitality in many parts of the church means that Satan has had to redouble his efforts. I believe the war is about to go into overdrive, and all of us need to learn how to wrestle with dark angels, and soon." (Wrestling with dark angels, Monarch, 1990 ISBN 1-85424-128-1, 7.99, p8).

This "new and exciting vitality", amongst other things means opposing ALL religious approaches other than Bible based Christianity. Morally, this is untenable, as this example (originally posited by Garry Bushnell of the Sun, would you believe) demonstrates:

Consider a man whose fundamental moral principle is to maximise the colour mauve. Under questioning he admits that mauve doesn't make people happy, issue in fairness or whatever, but maintains that one should maximise it nonetheless just because it is intrinsically good. Such a moral principle would seem incredible; indeed it is difficult to see that it is a moral principle at all.

However, it is not obvious what stands between it and

No doubt, formally qualified, counsellors...

any non-consequent principle - for instance that one should always act out of the purist conscience or

This objective is very interesting.

Despite repeated requests for the CRO to submit (with guaranteed publication) an article for ORCRO, they have so far been unable to find the time.

One suspects that they simply dare not. Why not write and ask them? They may have good reasons.

according to the will of God.

Kevin's, Maureen's and the CROs fundamental moral principle is to maximise their version of Christianity, and to maximise it at the expense of other religions,

ADDRESS THE REAL ISSUES. BECAUSE

receive their own publicity and promotion in the media. Apart from the radio and T.V. programmes and their constant emphasis on the occult, there are many advertisements by practitioners of these delusions.

The first step is to warn the public about the danger of occult involvement, and also provide a Christian response to the problems it can present. This will be conducted by a campaign of classified press insertions in national magazines and provincial papers.

Personnel and Training

We are conscious of the need for experienced and dedicated Christian men and women to provide this response. For this purpose we ask all who have any experience in this ministry to offer their help for referral of specific enquiries enquiries in their area.

We have selected a number of excellent books to inform and advise Christians on this subject. It is hoped also that educational films giving short training courses for Christians will soon be available on audio and video tapes.

Prayer and Preparation

An essential part of our programme is literature designed for the non-Christian, who has no idea of the demonic forces ranged against him. Suitable leaflets are now being prepared on the subject in readiness for the response.

We cannot engage in this spiritual warfare except with the whole armour of God, and in the power of our risen and victorious Lord. He has assured us of His presence, and only in his name and strength can we go forward to claim the release and deliverance of those ensnared.

The need for prayer is paramount.



exoteric and esoteric.

The art of maximising ones own religion has a very long history, particularly when one speaks of revealed religions. Indeed, were the believers in any given revealed religion not to attempt to maximise their religion, not to attempt to win converts by any available means, they could legitimately be accused of the highest degree of immorality. After all, if you KNOW that anyone who doesn't have a personal relationship with Jesus will spend ETERNITY burning in the most unimaginable agony, it would require a degree of indifference of psychotic proportions not to try to do something about it!

The problem is that what passes for knowledge in revealed religions simply isn't knowledge by any rational definition. What is known cannot be tested or experimented upon; one must simply take it or leave it. Partially this explains why Christians have such difficulty with questions relating to the validity of faith in the context of ones meaningful dependence upon God/Jesus, in relation to non Christian revealed religions. But be that as it may....

In the past, "maximising" ones own religion consisted mainly of killing and torturing other people for their own good, or pour encourager les autres. Today, here at least, and regarding Northern Ireland as a political dispute where religions are merely convenient labels, we use words. But such words...

"Aggressive Prayer", "War", "Warfare", "Battle", etc., etc., etc..

The dogs of war being loosed, it is unsurprising that occult shops and individual practitioners are attacked. For the Revd. Logan, and others such as the Reachout Trust and the CRO, to disown such overt violence on the grounds that "real" Christians wouldn't act like that is simply not good enough. Crimes committed for religious reasons are the product of the perpetrators understanding of the religion in question, and in the case of crimes committed against occultists by Christians, much of that "understanding" is directly based upon the misinformation put about by preponents of spiritual warfare. In short, those who use the language of battle to Christians seeking guidelines for activism share in the responsibility when someone responds literally to the battle call.



The Life Of Caroline Marchant

ST. John's Church, Great Harwood

*Rev. Kevin Logan St. John's
Vicarage 42 Russell Place Great*

*Harwood Lincs BB6 7JP Telephone
Great Harwood 886309*

A statement about Hannah Marchant (Otherwise known as Caroline Dawn Marchant).

I did not wish to comment on Hanna's sad death but it seems that a statement of this kind is the only way to combat untruthful rumours that are now in circulation.

I do this with the agreement of Hannah's father, Mr. Les Marchant.

Hannah Marchant had no home to go to, so my wife and I decided that she could come and stay for a while at our vicarage.

She came to stay late on a Thursday night (February 15th) and slept in the spare room.

We tried to welcome her and make her feel at home. We knew that she was suffering from depression and that she had tried to commit suicide twice in the previous three days.

Three main things were troubling her.

First, Hannah was afraid of a large network of satanists with whom she had been involved would find her and kill her.

She had been caught up in some of their satanic crimes, including child abuse and child sacrifice, and she had decided that she would see a solicitor and make a complete

confession.

She knew this would involve naming names. She herself had made the decision to do this even though she feared the consequences.

Secondly, she had left the satanists and become a Christian some time before this decision. She knew that the Lord had forgiven



her, but she had found great difficulty in forgiving herself.

She kept saying that she could not stand the screams of the children in her head.

She also had a seven-year-old boy who was still with the satanists and she could not stand to think of what was happening to him.

Thirdly, Hannah had lived with a caring family in the South for nearly two years but had made life there so difficult that they could no longer cope.

When she woke up at our vicarage with all this and other things crowding into her poor mind, it was evident that she felt she could not cope any longer.

Unknown to us, Hannah had brought with her a large bottle of drugs perscribe [sic] by her doctor. She swallowed the contents, about 70 pills in all, and then wrote out a suicide note.

In the note she said that she hoped to escape satanism. She was sorry for destroying people's lives and asked for their forgiveness. She prayed that Jesus would accept her.

She gave the note to one of our house guests who immediately passed it on to me.

I took Hannah in my car to Blackburn Royal Infirmary, arriving about mid-morning.

She deteriorated to the point where she was admitted to the intensive care unit.

The staff were exceptional as they fought for

AND HER

DEATH

more than a fortnight to save Hannah's life.

Sadly and tragically, Hannah eventually passed quietly away in the early hours of Monday, 5th March.

The coroner's officer and a police officer asked me some questions on the telephone about Hannah's death. I answered their questions to the best of my knowledge.

An inquest was apparently held after a postmortem on March 14th, the day before Hannah's body was cremated. I was not informed of the inquest and therefore did not attend.

An open verdict was recorded.



ORCRO COMMENT

That statement was straight from the horses mouth. In this issue ORCRO will forbear to comment upon: What the diary actually contains; Why the police haven't acted; Who did and didn't visit Caroline in hospital; Whose care she was under for the two years before her death; Who she was going to see in Liverpool; The connection of the ReachOut Trust; The flurry of phone calls following her overdose; What Audrey Harper said about the matter; And Why Caroline Marchant Should Still Be Alive.

Unhappily, I would be breaking confidence if I printed it before a certain national newspaper covered the issue. However, if that paper doesn't do their stuff before the end of January, I'll print it anyway.

Can't say fairer than that.

Late News ... Well it looks like the Independent On Sunday are going to do their stuff (and about bloody time too).

Please turn to page 44 to discover the truth of the matter of Caroline Marchant, and how fundamentalism can damage your health.

In the meantime, let's have a little snippet:

"Satanic" Suicide Mystery.

"So there were almost certainly no abortions. There were certainly no full-term babies. There were no ritual sacrifices, no murders. In Blackburn, Det[ective] Supt. Robson's file is closed. "A very intensive investigation was carried out," he says, "and we found no evidence whatever to support the allegations. In fact we found evidence to the contrary."

But if Caroline Marchant wasn't a victim of Satanism, as she claimed, she was certainly a victim of something."

What drove Caroline Marchant to suicide? The Independent On Sunday Investigates this weekend.

- The Independent, Page 1, 28.12.90

In Passing...

Ever noticed that whenever a social services department, or a private individual, or a religious charity, or child-welfare charity make a god-awful cockup, and someone dies, or families are split up for no good reason they first try and suppress all information relating to the matter, and then start bleating about "it's a new field", "we've got to do better in future", "we didn't know", and the like.

You see, if you cause pain and suffering to people, but you meant well - it's ok. If you have authority over people, and you screw up their lives, but you meant well, - that's ok. If you're sincere, but underinformed, not qualified in the subject area, and don't bother to consult recognised experts, - that's ok.

I don't think that it is ok. Do you?

THE PSI POLICE?

Many readers of Orcro will be only too aware of one of the manifestations of the death throws of the Old Age in the form of Christian Fundamentalism. But I wonder how many will know that science too has its own Reachout in the shape of Psicop, or more correctly, SICOP, the Society for the Investigation of Claims Of the Paranormal. SICOP was set-up in Buffalo, New York State, by a group of scientists who say they only want to be given proof of the claims of mediums, Tarot card readers etc. But the real reason for SICOP becomes clearer when you know that one of the founder members is the infamous 'de-bunker', James Randi. This is the man who offers to give ten thousand dollars to anybody who can demonstrate a paranormal power.(any takers?). *[Very good question - Ed.]*

There is nothing wrong with good old Victorian scepticism, but that is not what SICOP are about. Others scientist have said that SICOP are as unscientific as the stage mediums they set out to expose. Strength is given to this argument when you look at the SICOP investigation of the "Mars Effect".

The Mars Effect was found by the French statistician, Michel Gauquelin in 1950. He set-out to prove the link between the position of the Planet Mars at the moment of ones birth, and the future development and success of the person. Using the horoscopes of over 25,000 people he found links to the planet Mars in the horoscope of medal winning athletes. He found other links to Jupiter and the other main planets, but it is the Mars Effect that was what SICOP set-out to de-bunk. From their home base in the USA was sent a solid right-thinking, scientist, whose job it would be to "investigate" the Mars Effect. At first things went the way SICOP would have wished, they said Gauquelin's method was sloppy and unscientific. So thinking it would rubbish the Mars Effect the SICOP scientist set out to look at the horoscopes of Olympic standard athletes. For SICOP the world fell apart. The man they sent to destroy the work of Michel Gauquelin, far from finding he was wrong, found out he was right, the Mars Effect did indeed seem to be real. He did more work to find where he went wrong. He used a computer to process the data on thousands of athletes

who were winners, and those who came in last in their sport. In the end there was no way he could deny the fact of the Mars Effect in the horoscopes of winners in the world of sport.

Now this was the proof that SICOP said they wanted the paranormal world to give them. But they did not say, "Yes, in this case there does indeed seem to be a statistical anomaly.". What they did do was to victimise their own member into saying that he was mistaken, and his data was at fault. When he would not do this he was asked to resign from SICOP. This shows more than all the attacks on Geller, that SICOP are not working for the betterment of real science, but are no more than materialistic/humanist fundamentalists. In his book, SSOTBME, Ramsey Dukes shows how the scientist and the magician live in a separate universe. And that the universe of science would be utterly destroyed by the admittance of magic, hence their fear of Geller and others. For the readers of Orcro the above may be interesting, but of no cause for concern. If this is your thinking, you are wrong. Some would have seen the television programme, Equinox, on Channel Four some weeks ago. This programme was about the work of the Psicops of the world. By showing the viewers a very camp Tarot card reader on London Talkback Radio, and telling us how barmy the ideas are about UFOs kidnapping people, they set-out to support the work of SICOP. The scientist were given far more air-time than the pro, or the open minded. We were shown films of very strange people. We were show how to be a fake psychic medium. And even told that work was still on-going with the Mars Effect. It was clear that the remit of the programme was to do a 'hatchet job' on on the whole paranormal and New Age thinking. One woman said that buying yourself a crystal could be dangerous, now this sounds even more like Reachout then Reachout does.

Now this is why readers of Orcro should start to think about the work of SICOP. During the programme the camera panned over their files. We saw files on, UFOs, Psychics, ghosts, spoon benders(!), then came Hare Krishna, Satan cults, OTO, and Wicca. Now why would they want files on these? None of these groups try to prove the paranormal or the occult unless you go to them, they don't fill theatres with old ladies wanting to speak to their old dad, price ten pounds. The problem comes when you get de-bunking scientist having files on this. These are the 'cults' that Reachout and the CRO have files on, if you have ever had your face in your local news paper, or have been on the television, then you too are on the files, deep in the heart of some fundamentalists database. And what better ammunition for Rev Logan and others of his ilk,

When They Knock On The Door - Nobody's There..

WHO KILLED CAROLINE MARCHANT?



to be able to quote from "respected scientists" if they should attack, say, the Temple of Set, or the OTO? We should also be asking just why it is that people who say they only want to find any proof of claims of occult or paranormal powers should want data on "Satan cults". These people are the same as Reachout, they could be of more danger than Reachout if they were to turn on the whole New Age. And in the USA this is just what is happening. Dr Carl Sagan and others have published "Maybe not: The New Age". We should ask why?

Occultists should not become paranoid, but we need to know who is attacking us, who these people are, and why they are doing it. Remember: Knowledge is power.

But don't take my word for it. Sources cited: SSOTBME, Ramsey Dukes, published by Nigel Grey-Turner, 1979. Information on the Mars Effect was taken from, The Occult Connection, published by Black Cat, 1984. Pages: 50, 51, 52. Equinox is (c) Channel Four television.

ACE OF RODS

is THE contacts Magazine for Wiccans/Pagans and for those who seek their vision. Contacts ads. free to subscribers. 8 issues £5.50pa, USA \$15, AUS \$15, Europe £7.00, payable to ACCA & ADDA, BCM AKADEMIA, London WC1N 3XX. UK.



A Ritual Fabrication

BY DAVID HEBDITCH
AND NICK ANNING

The Independent On Sunday Review, p8-10,
30.12.90

Caroline Marchant claimed to have been a victim of satanic abuse, but there is strong evidence that she was making the story up. In the end, it may have been the pressure to sustain the fiction that drove her to suicide.

AT 8.30 am on Friday 16 February this year [1990], Caroline Marchant - or "Hannah", as she preferred to be known - appeared downstairs at St. John's Vicarage, Great Harwood, near Blackburn, Lancashire, still in her nightdress. The evening before she had stayed up late talking to the vicar, the Rev Kevin Logan. When she came down the house was deserted except for another young guest, Lee Butler, to whom Caroline gave an envelope to be delivered to Mr Logan. Then she went back upstairs.

Mr Logan arrived soon afterwards. He read Caroline's note, then rushed up to her room and found her semi-conscious on the bed. On the bedside table was an empty chemist's bottle labelled "amitriptyline", a commonly prescribed but powerful anti-depressant. Rather than risk waiting for an ambulance, Mr Logan carried the girl to his car and drove the five miles to Blackburn and Lancs Royal Infirmary, where her stomach was pumped. But amitriptyline in large doses causes irreversible damage, and Caroline had swallowed more than 70 200mg capsules in what looked like a determined attempt to kill herself. Her transfer to the intensive care unit was the start of a 19-day battle to save her life.

The police were routinely informed that same Friday morning. Det Supt Robson of Blackburn CID took charge of the investigation. Her family first learned what had happened when a local policewoman appeared on their doorstep in Hayes, Middlesex, later that day. Les Marchant, 43, a self-employed builder, had not seen his daughter for some time. With his second wife, Pat, and his mother, he drove the 200 miles up to Blackburn that evening.

Kevin Logan met him at the hospital. Their encounter was not cordial. Mr Logan began by telling an astonished Mr Marchant that his daughter had been heavily involved in satanism since the age of 13. He then asked Mr Marchant if he too was a witch. The answer was no. Apparently reassured that he was not dealing with a "multi-generational" coven, Mr Logan invited the Marchants to tea at the vicarage. This provided an opportunity for Les Marchant to go through his daughter's pathetically sparse belongings, and what he discovered in the cheap suitcase at the foot of her bed seemed to confirm the vicar's allegations.

Mr Logan had made St John's Vicarage into a refuge for reformed satanists and witches. He was also known to perform rites of exorcism, which he described in his book *Paganism and the Occult* (1988). When he discovered Caroline Marchant had taken an overdose at his house, Mr Logan phoned Maureen Davies, the director of the Reachout Trust, a Christian organisation which provides help and support for "victims of the occult". It was through her that he had met Caroline.

Two days after the suicide attempt, while Caroline's life was still in the balance, Mr Logan phoned another active supporter of Reachout - Marshall Ronald, a Liverpool solicitor who described himself as a specialist in mental health and medical negligence.

Marshall Ronald's record of his 15-minute conversation with Logan states: "He [Logan] is concerned about the implications...of Hannah [Caroline] dying, I ... said I would sort it out as [her] solicitor."

Over the next few days, Mr

Logan kept Marshall Ronald informed about Caroline's condition. Mr Ronald arranged to visit Blackburn if she regained consciousness and volunteered to represent her father.

But Caroline Dawn Marchant died on 5 March without regaining consciousness. She was 23 years old. The note she had left for Kevin Logan read:

Kevin, this is so hard to write and I'm so scared as I can't cope any longer death is so strong Satan won't let me go maybe Jesus will let me into his kingdom as I've taken these pills not knowing where I'll end. Tell Mary I love her oh God I need him and thanks for your love and Maureen too. I guess in death it will repay all those I've destroyed I so need Jesus and and want to be with him. I'm sorry...

[inset1 - line]

WHILE HER family was recovering from the shock of the allegations about "Hannah's" life and the grief at her death, the Blackburn coroner, George Graham, was instructed by the police to carry out an inquest. The coroner's officer, PC Clive Carroll, wrote a report on the circumstances of the overdose, and Blackburn Royal Infirmary's chief pathologist, Dr Aruna Mene, submitted a post-mortem report.

The inquest was held on 7 March and the coroner recorded an open verdict. Caroline's family did not attend; nor did any representative of the media.

But Marshall Ronald was dissatisfied with the inconclusive nature of Dr Mene's autopsy and with the inquest, and he telephoned the coroner. On 12 March, George Graham told him that he had talked to Caroline's

family and decided "to keep a very low key on the matter" but agreed to send Mr Ronald the papers on the case. Meanwhile, somebody told the local press that the true facts about Caroline Marchant's case were being deliberately concealed.

Marshall Ronald called Les Marchant and secured his agreement to pay for a second, private post-mortem. Mr Ronald approached a Leeds-based pathologist, Dr Michael Green. In a letter dated 12 March, Mr Ronald told Mr Green that Caroline had told him that "she has been heavily involved in the occult for eight years starting at the age of 13". Her body "contains markings which are of satanic significance," Mr Ronald wrote, adding that these were "believed to be on the inside of her vagina".

"It is also known," the letter continued, that she had given a live birth to a child who would now be aged seven." The solicitor added that the birth had not been registered, but that he was "also aware of the fact that she had had an abortion and that there may be particular markings on her scalp". The letter instructed Green to make a careful note of any unusual scars on Caroline's body as well as any evidence indicating that she had successfully given birth.

Dr Green carried out the second post-mortem in Blackburn on 14 March. His report to Marshall Ronald records that he followed instructions and looked for physical evidence of "satanic marks", anal abuse and confirmation of pregnancies to back up the claims about Caroline's past.

He found that the scars on Caroline's arms and forehead

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WHO KILLED CAROLINE MARCHANT?



"are in sites which are sometimes associated with satanic practices. They could be self-inflicted." Other scars on her temples and fingers, all several years old, "tend to suggest infliction by others". Dr Green found "a moderately severe posterior tear at some time in the past. Accidental injury in this site is rare. The finding is therefore consistent with an episode, or episodes, of anal abuse, but some considerable time ago."

"I cannot say with absolute certainty," Dr Green wrote, "that Caroline Marchant has had a child." There were strong suggestions from the state of the womb, vaginal wall, and pelvic bones that Caroline could have been pregnant. He noted strong pigmentation of the nipples, but no stretch marks on the abdomen.

Caroline was cremated in Accrington on 15 March, apparently contravening her expressed wish to be buried. The ceremony was attended only by close relatives, who had been told that attempts might be made to snatch the body for use in satanic rites.

Meanwhile, the *Sunday Mirror* had got wind of the case. Kevin Logan, Marshall Ronald and Maureen Davies were the prime sources. The version of Caroline's life they told over the next few weeks was supposedly based on what she had written in her diary and what she had told Maureen Davies and Marshall Ronald in recorded telephone calls, supplemented by details from conversations with Kevin Logan the day before she took her fatal overdose.

At the age of 13, so this version ran, Caroline had been sexually initiated into a Satanic sect in Norfolk by the parents of a boyfriend. She had illegally aborted a child, the foetus being used in a devil-worship ritual. She had subsequently become a "high priestess of Satan", had been involved in prostitution and drug abuse, and had later borne a full-term child. This child, a boy who would now be about seven, had been handed over at birth to be brought up by satanists, who had taken him to America.

The teenage father of her first baby, it was alleged, had been ritually slaughtered in her presence by his own father, a leading member of the sect. Kevin Logan claimed that Caroline admitted regular involvement in the ritual murder of new-born babies. Maureen Davies added that, according to Caroline, video recordings had been made of some of these murders. For several years Caroline had herself been the victim of ritual sexual abuse by satanists. Then, in 1986, she had undergone a conversion to "born-again" Christianity. She had changed her name to

Hannah and tried to put her satanic past behind her.

The satanists, however, had relentlessly pursued her. She had become increasingly fearful that the net was closing in. She believed that when they caught her, they would kill her for betraying them. In desperation, she took her own life.

That was the story handed to the *Sunday Mirror* - which on 25 March, ran an account of Caroline's life under the headlines: **I SACRIFICED MY BABIES TO SATAN - From sex orgy to death at the hands of the devil's disciples.** The article did not mention that the young woman had taken the fatal overdose at Kevin Logan's vicarage.

[inset2 - line]

ANYONE determined enough to discover the truth about Caroline Marchant's short life would not have found it particularly difficult. She was born on 16 August 1966 at West Drayton, Middlesex. In 1971, an acrimonious divorce left young Les Marchant with custody of both his children. When he and the burden of full-time work and child-rearing too demanding, Les reluctantly arranged for them to be placed in the care of Hillingdon Borough social services department.

Following spells in a number of local authority homes, Caroline and her younger brother Ian were placed with permanent foster parents in Hayes. This household, run by Gordon and May Porter, moved to Norfolk in 1979, a few days before Caroline's 13th birthday, taking both the Marchant children. For the next four years, Caroline and Ian lived at Border House Stables, in the fenland village of Fordham, just outside Downham Market, with a number of other foster children and the Porters' own three daughters. It was a large and lively establishment, with a riding school and a dancing academy. Caroline shared a room at the top of the house with two other girls:

Involvement in the riding school encouraged Caroline's interest in horses. After she left the local high school, where she was an undistinguished pupil from 1979 to 1982, she stayed with the Porters for a further 15 months, helping in the stables and the house for a small wage and board. In late August 1983, the Porters helped to arrange for Caroline to take a year's course at Park Farm residential riding school in Northwood, Middlesex. She left Norfolk with the Porters' blessings, although May Porter admitted recently that she had doubts about Caroline's ability to cope in the wider world. A year later, aged 18, Caroline left Park Farm with a certificate as a trainee

instructor in horse management.

But Caroline turned down an offer from Park Farm to follow a career with horses. She began to drift into a series of live-in jobs as children's nanny, the first in the Buckinghamshire town of Amersham. It was there in early 1985 that she took the initial steps to become a born-again Christian. She joined the Baptist church and gave a public "testimony" describing an unhappy childhood and mentioning that she had been raped while living in Norfolk.

Through the church she met another young nanny, Sarah Cloughessie, who found her work and lodging in the Epsom and Ewell area of Surrey. Eventually Caroline moved in with Sarah at the Epsom Downs house of her employer, Louise Shah, another Christian.

In the summer of 1986, Sarah suggested that they both move down to Cirencester, where she had friends, and they agreed to buy a caravan. Caroline's emotional condition was deteriorating, according to her friends at the time, and she found it hard to cope with her factory job. When she handed in her notice after only two months, her relationship with Sarah became strained. She had a brief relationship with a young local man, Colin Sayles, who recalls her as "being in a very nervous state, practically agrophobic."

In the summer of 1987, after a row with Sarah, Caroline moved out of the caravan. She was taken in by Suzie Ursell, a local woman with close links to the Harnhill Christian Healing Center, just outside Cirencester. "She was not physically well," Suzie Ursell recalls, "and she wasn't sleeping well. She was on anti-depressants, she was quiet and withdrawn."

Over the next three years, Caroline was to become increasingly involved with evangelical Christians. She had been introduced to the Harnhill Center herself by a Cirencester friend, Lucy Cole, and it was at this stage that she adopted the born again name "Hannah". She received counselling from Harnhill and at the center's instigation moved from one address to another in an informal network of Christian households.

She also spent several periods at residential evangelical Christian centers, in Eastbourne, Bristol, Pembroke and Peterhead in Scotland. She became close to a succession of older women who worked for evangelical ministries. She told them stories of her unhappy childhood, and of the alleged rape, and then began to recount tales of involvement with satanists, including clandestine pregnancies and physical abuse.

[inset3 - line]

CAROLINE left behind fragmentary diaries, mostly written during her post-1986 stays in Christian healing centers, as well as the first five chapters of an "autobiography" and copies of letters sent and received.

The content of her writings, combined with the testimony of her friends, casts serious doubt on every allegation of her involvement with satanism. This view is corroborated by social service records and the investigations carried out since her death by senior CID officers in Lancashire, Wiltshire and Norfolk.

Take one key question: did Caroline become pregnant at the age 13, or at any other point in her life?

At the age of 13, new to the Fordham area, closely supervised by her foster parents, Caroline was rarely, if ever, out on her own. It is hard to imagine how she could have found the opportunity to meet "satanists" and go through initiation and other ceremonies without somebody at Border House Stables noticing. If she had become pregnant as a consequence, it seems likely that the doctor appointed by Norfolk social services would have noticed something during one of Caroline's six-monthly medical check-ups.

May Porter, who now lives in retirement with her husband in Scotland, is adamant. "Nothing of the sort ever happened at Border House," she says. "Anyway, it would be pretty hard to to hide a pregnancy when you're wearing a leotard." Caroline was an enthusiastic pupil at the Porters' dancing school.

In Caroline's own written allegations, composed early in 1988, there is no mention of satanic initiation at the age of 13. When she does describe being lured into satanism, the period mentioned is the spring and summer of 1982, just prior to her leaving school, when she was almost 16. And this story too is dismissed by her former roommate, Pauline Duffy, who still lives in Norfolk. "It wouldn't have been possible," Pauline Duffy insists, "and there was no way Caroline was ever pregnant at Border House".

Her closest friend at this time was Angela Porter. "If Caroline had even missed a period," she argues, "she would have told us about it".

Norfolk social services reports on Caroline do not mention a

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TRUTH

IS NOT

BELIEF OR SINCERITY

QUOD ERAT DEMON-STRANDUM?



pregnancy, although they do note that she was "immature" on arrival at Border House. In fact Caroline had sex for the first time only a few weeks before her 16th birthday in August 1982. It happened in the toilets of Watlington village hall near Downham Market, during a Saturday night disco. Angela Porter kept guard outside the door.

The boy concerned was Melvin Upton. He confirms the story and insists that Caroline did not become pregnant. He had intercourse with her on three occasions. He used a condom each time and claims that he went to the unusual lengths of taking them home with him and filling them with water to test them for leaks. Nobody who knew Caroline during her stay in Norfolk, including her brother Ian, can remember her having any other serious boyfriend at this time.

Melvin and Pauline Duffy also deny Caroline's repeated allegation that she had been raped by a young man called Danny Clayton. Danny was a friend of Melvin Upton and the regular boyfriend of Pauline Duffy. He is unable to defend himself against Caroline's accusation, because he was killed in a motorcycle accident on 18 August 1983. His mother still lives in Downham Market and his sisters knew Caroline slightly. All of them, as well as Stephen Hathaway, the driver of the motorbike on which Danny Clayton was a pillion passenger when he was killed, dismiss Caroline's claim as preposterous.

There is also a straightforward explanation for the "satanic" scarring on Caroline's arms and temples, and it reveals much about her disturbed condition. Sarah Cloughessie - now Sarah Pollard - clearly remembers that Caroline was in "a bad way, emotionally" during the spring of 1985. She also remembers that her forearms and hands were bandaged.

"I know why her arms and hands were scarred," Sarah says, "because I had to watch her do it. She would compulsively scratch herself until she drew blood. It was difficult to be in the same room while she was doing this. I used to grab her and beg her to stop. The scratches would bleed and eventually go septic." This phenomenon, extensively documented in Sarah's diary, continued for nearly a year and only stopped when Sarah improvised an "incentive scheme", according to which she would give Caroline a present every day she didn't scratch. Caroline did the same to other parts of her body, and even told Sarah that on one occasion she had put a knife into her vagina.

An examination of each allegation has turned up evidence to refute claims made by Caroline and others about her supposed satanic past. Norfolk police carried out a thorough investigation, drawing a blank. Dr Michael Green, the Leeds pathologist, conceded that his privately commissioned autopsy had been influenced by Marshall Ronald's briefing. Now withdrawing his original findings, he observed that "Pathology is like a computer. If you put garbage in, you get garbage out."

In Blackburn, Det Supt Sandy Robson's file is closed. "A very intensive investigation was carried out," he says, "and we found no evidence to support the allegations. In fact we found evidence to the contrary."

But if Caroline Marchant wasn't a victim of satanism, she was certainly a victim of something.

CAROLINE'S satanic past may have been a figment of her imagination, but the question remains: where did she get the idea?

The details of her story - ritual sacrifice, breeding foetuses, prostitution, sexual abuse, pornography - echo an American book called *Satan's Underground*, which has been accepted by anti-occult campaigners as a definitive account of long-term satanic abuse. First published in 1987, it has sold 100,000 copies. Its author, Lauren Stratford, regularly appears on US television and radio shows and at seminars as a credible "adult survivor". Until recently, her book was sold in Britain by the Reachout Trust.

Satan's Underground has, however, been utterly discredited. Late last year, a small Christian magazine in the US called *Cornerstone* published an extensively researched article in which three co-authors concluded that the book was a fake. "The hard evidence we have uncovered," they wrote, "and which we present here, speaks for itself. The story of *Satan's Underground* is not true. And the same exploited children it may have been designed to help have been cheated of the truth." Most so-called "adult survivor" books like *Satan's Underground* owe something to an earlier volume called *Michelle Remembers*, sold by Reachout and also subsequently discredited. But even *Michelle Remembers*, published in 1980, was not the first of the genre.

Caroline's friend Sarah Pollard never believed her stories, and had good reason for her scepticism. "Caroline first claimed to have been involved in satanism," she recalls, "some time after she read a book called *From Witchcraft to Christ*. I loaned her

my copy of it while we were on a visit to Cirencester in the summer of 1986. She began to hear voices and believe she was possessed by demons."

From Witchcraft to Christ was written by Doreen Irvine in 1972. It has gone through 18 UK editions and is readily available throughout the country in the Church of England's SPCK bookshops. Like other adult-survivor books, this 188 page paperback includes no dates, names or places which might be used to verify the author's claims of involvement in the occult.

Caroline's fragmentary autobiography plagiarises *From Witchcraft to Christ* in a number of key passages. Caroline wrote of her first encounter with the boyfriend who "introduced" her to his satanist family: "He explained the difference between being good and what good really was. Evil was right...It sounded crazy to me but I was soon brainwashed into that way of thought." Doreen Irvine's version reads: "I was taught that evil...is not wrong, but right and good. It sounded stupid to me, but I started to believe it...It was a kind of brainwashing."

In another key passage, Caroline wrote graphically about her induction into the Norfolk coven: "When the time came I stepped forward up to the altar, an incision was made on my arm and some of the blood caught up in the cup with the cockerel's blood." Doreen Irvine's 1972 version reads: "The chief satanist approached me and made an incision in my left arm, and my blood was caught in the cup that contained the blood from the slain bird [a cockerel]."

In 1987, shortly before she wrote her unfinished "life story",

Caroline had met the author of *From Witchcraft to Christ*. She spent some time being counselled at the Zion Christian Temple at Yate, near Bristol. One of her tutors was Doreen Irvine.

DOREEN IRVINE provided one obvious source of Caroline's fictitious life as a satanist. What led her to make these claims?

All her friends at the time recall that she changed during her year at Park Farm. Always somewhat moody and difficult, from 1985 onwards she became depressed about her inability to find security in her life and her interest in Christianity grew more obsessive. She could neither hold down a job nor sustain any long term relationships. She was regularly taking powerful tranquillisers.

The main shelter and support Caroline received was from evangelical Christians. Her tales of a satanic past were an effective way of bonding herself to this group. They were happy to believe her stories and, so long as they remained gullible, Caroline was happy to continue concocting them.

But the lies were to trap her. Caroline told Sarah and others that she hated living in the "healing ministries", with their strict regime of Bible studies. If she had told the truth about her uneventful life, however, they might have thrown her out.

The agony of Caroline's dilemma is clearly revealed in the diary she wrote at Easter 1988, while living at the Merriemfield Christian center in Eastbourne.

My old ways are still here. I'm really in for it. My heart is still so black & how can I deceive Christians. Jesus I don't know what to say to you, you know my

heart, I don't[...]. Jesus it's good Friday tomorrow & how can I possibly be true? I feel so guilty. I'm a traitor to you. Have been her 8 wks.

She was to carry the burden of this guilt for a further two years.

IN MID-1988, Caroline went to live with Peter and Mary Cole, members of the evangelical Christian network who offered her a home at their farm in the Wiltshire village of Grittleton. But as the months passed, her presence in the household became a constant strain.

By the end of 1989, Caroline was suffering from clinical depression and was taking increased doses of tranquillisers. She spent much time in her bedroom, with curtains drawn, smoking heavily, refusing to eat. She and Mary Cole - who later told police that she and her husband grew "tired of her manipulation" - had resorted to communicating by writing letters and posting them under the door. On Monday 18 December 1989, Caroline received a long letter requesting her to fulfill certain conditions - to cut down on pills and cigarettes, to take exercise, eat properly - as a condition of being allowed to stay in the household.

The second page of the letter consists of a check-list:

1. GOD LOVES YOU - SO DO WE.
2. GOD HATES SIN - SO DO WE.
3. AS CHRISTIANS - we are not to tolerate or give room for sin, evil, or demons.
4. HANNAH - IS WELCOME HERE - the evil spirits in you ARE NOT. One way or another they have to leave.

ALL DONE FOR HER "OWN GOOD".



Only you have the solution.

Like CAIN you are concealing your sin & GOD IN CHRIST can only forgive those who confess their sins.

YOU MUST MAKE A DECISION.

1. Either you confess your sin and stay OR

2. Like CAIN, you will be cast out to be a wanderer & fugitive all your life...you can only return here if you are prepared to confess everything to Maureen [Davies] and to RENOUNCE SATAN AND ALL HIS WORKS.

Being "cast out" and living as a "wanderer & fugitive" may have seemed to Caroline like a description of her life to date. Now she was being told that it was possibly all she had to look forward to.

The "satanic past" invented to please her Christian friends was beginning to rebound on her. What else could she "confess" - more "ritual satanic abuse"? Yet if she admitted inventing everything, she risked being thrown out of the Coles' farm.

As Caroline turned the page, she was in for another shock. Under a heading "THE KINDNESS & SEVERITY OF GOD. ROM. 11.22", Mary Cole spelt out what Satan had done for Caroline:

He has stolen your youth, your beauty, your figure, your mind, your education, your ability to handle your life, your money, your parents, your family relationships, your children.

He has made you an instrument of death, murder & destruction...

Having lived with her for 20 months, Mary Cole knew that Caroline Marchant was a deeply disturbed young woman, in desperate need of positive help and encouragement. Above all, she had to discover self-esteem and emotional independence. More than four years after having "found Jesus", Caroline was being told she was still "an instrument of death, murder & destruction". From her bedroom, she wrote a long reply including these passages:

The pills do help...otherwise I would be even more of a mess emotionally. [...] At certain times of the year as much as I try I do drift back into the old ways (not in evil) but emotionally the memorys [sic] of activities, the guilt & what certain things mean at certain times of the year, the force of nature etc.

[...] It's not easy opening up & I've already said ile try & see this lady from Reachout...

Oh Mary I wish you were my man or some relative then I could come in your room & ask you things. I wouldn't be frightened of sharing & there would be that natural love there. I wouldn't be fearful of making the wrong move... & wondering if ile get chucked out...

CAROLINE got in touch with "the lady from Reachout" - Maureen Davies - by telephone and recounted her story. Following Mary Cole's ultimatum, Caroline had moved further around the network, going to stay with the Rev Tony March, vicar of St. Luke's, Brighton, and his wife, Gill. From St. Luke's Vicarage she wrote to Mary Cole, describing a call she had received from Reachout's director:

Maureen phoned me last Thursday [probably 18 January]. She has got me a solicitor. She's going to send me more information on him. She has six other people that she is hoping will try and speak to him. He's willing to fight even if it takes him more than two years and his reputation is ruined with it. It will be taken to the highest court in the land with him as our mediator. He is a Christian... His name is Marshall Ronald. Maureen has given me his phone number. He reckons to get me compensation not that I deserve it. I really hate myself for what I've done and I'm not sure that it will ever go.

I'm praying and feel that my life when exposed will give evidence of some top S [Satanists] and know that I will be in real danger then, but I'm praying God will help me..."

Later in the letter, Caroline wrote about a visitor to St Luke's:

I had Chris League [of Reachout] come and see me the other day (Maureen wanted her to) to give me an interview so that Chris could have more information on what goes on...It was hard and very painful but I tried my best...

It was not until 11 or 12 February that Caroline and the Liverpool solicitor finally spoke on the telephone. Marshall Ronald wrote a short note about their conversation. In it he says Caroline:

...had been involved in Satanic rings from the age of 13 to 21. She can tell me information - about recruitment, snuff videos, political hierarchy systems, places of rituals, Satanic financing etc.

She is very difficult, devious. She has been involved in



a significant amount of child sacrifice including her own child. She has also been involved in arms involving the IRA, Baader-Meinhof, Libyan connection. Lined up dates for a provisional debrief on the 2nd 3rd March or alternatively 30th and 31st March...

I was quite tough with her on the telephone on the basis that she is very dangerous indeed. The debrief although taking place at MR's house she will sleep elsewhere for security reasons...

On 12 February, Ronald wrote to Maureen Davies confirming dates for his meeting with Caroline. He asked Davies to supply as much information as possible so that he could "de-brief and effectively interrogate" Caroline.

Caroline had been struggling to learn more about satanism, borrowing videos and books. She made incoherent notes trying to turn the myth of her past into evidence that would stand up to cross-examination in a court of law. But she did not live to attend Marshall Ronald's "de-briefing". She cut short her unhappy life only days before their appointment and within hours of arriving at Kevin Logan's vicarage.

Angela Porter's words convey the angry disbelief of Caroline's friends: "Caroline wasn't a satanist. She was a Christian. When we were at Border House Stables, she was the one who always insisted on going to church every Sunday."

Such a protest may have come too late. The story of "Hannah" has already joined the growing mythology of contemporary anti-satanism.

ORCRO, SHE SAY...

Well, there you have it, and this isn't the last of the saga by any means.

In the last three issues of ORCRO we have covered the matter of the death of Ms Marchant in some detail. In this issue, we were happily able to take advantage of the research of a well know and highly professional team of journalists.

You've read Kevin Logans own letter concerning the matter, you've read his statement concerning the matter.

Who do you think is the liar? Who do you think was attempting to conceal the truth of the matter?

It's odd, for I had always thought that "Christians" were, if nothing else, supposed to stand for truth. It seems not. It seems that they would rather allow a preventable death to take place than do some straight forward investigation and offer help in the area that it was needed.

And these people presume to lecture us about God, Religion and Morality?

In criminal terms it is unfortunate that Maureen Davies, Mary Cole, Kevin Logan, and a number of others cannot be held accountable.

No doubt they will claim that they "tried to do the right thing." The letters column of the Independent on Sunday will be quite interesting for a while.

But the fact remains that sincerity is not enough. Caroline, had elementary precautions been taken, need not have died. Sometimes, suicide cannot be prevented, and could not be foreseen, but this case was not like that.

The Anti-Satanists were too eager to believe. They were so eager that they didn't check. They were so eager to confirm their own beliefs that they were directly and without a shadow of a doubt responsible for the death of Caroline Marchant.

The moral is simple. The next time you hear Davies, Logan or one of the other "concerned" Christians bleat about what they know, how they try to help, how sincere they are, remember Caroline Marchant. Remember how, why and where she died.

Remember who was responsible for her death, and the perversion of faith that allowed it to happen.

Laylah North. 30.12.90

WHO IS RESPONSIBLE?



ORCRO

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There Goes Another Year...

Well that was 1990. And a good time was had by one and all?

Occultists, well, some Occultists, can congratulate themselves on making significant inroads into the fundie assault upon alternative beliefs.

The fundies, of course, will never admit defeat, but the fact is that their insistence, unsupported by any objective evidence, that Satanic Child Abuse exists, that multi-generational groups of Occultists sacrifice over 4000 children a year in the UK, and the rest of it, is being taken less and less seriously by the powers that be.

In short, they are coming to be recognised as the religious maniacs that they are, and as people who would rather sacrifice other people for their faith.

Good. But it's not over yet.

The Fundies are in the process of regrouping, of enlisting what one might term "born-again" psychiatrists, of attempting to work behind the scenes to a greater extent than ever before.

Happily, the psychiatric angle is pretty much of a dead duck. New research, by those highly qualified anthropologists and psychiatrists who have been concerned with SCA since its invention, to be published in the United States and Europe later this year makes severe criticisms of the techniques and assumptions behind the methodologies of pro-SCA psychiatrists, and concludes that these methodologies are positively dangerous to mental health and counterproductive in terms of obtaining the evidence necessary for criminal prosecution.

It would, however, be interesting to find out more about people like Vera Diamond though. Is she qualified, how much of the American material is she using, and why does she deny using it; things like that.

And of course the media will be watching and waiting. One hears that several adult "satanic survivors" are having their backgrounds put under the microscope.

Yes, 1991 should be an interesting year. No doubt they'll fight back, but then, if they didn't, it would all be terribly dull, wouldn't it?

Peter Elliott, Editor, 01.01.91

